

Catalogue
OF THE
Arabic and Persian Manuscripts
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VOLUME XV
(ARABIC MSS.)

HISTORY

Prepared by
MAULAVI MUINUDDIN NADWI

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PREFACE

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THE present volume the fifteenth of the series is the seventh dealing with the Arabic MSS. It contains notices of 166 MSS. the first one hundred and fifty five belonging to the important section History. The remaining MS has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi the compiler of Vol XII Dr Azimuddin Ahmad and Mr L A Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS catalogued in this volume the following deserve particular attention —

No 964 An interesting copy of *Tarikh Ibn Abid Däm* a very rare work.

No 971 An old copy of the third volume of *Al Bidayah Wan Nihayah* dated A.H. 892=A.D. 1487

No 979 *Bid al Khalq Wa Siyarat Anbiya* a rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad

No 988 An autograph copy of *Al Mawahib al Muhammadiyah* a commentary on *At Tirmidhi's Shama'il an Nabi* by Sulaiman al Jamal dated A.H. 1196=A.D. 1782

No 989 A very old and remarkable copy of *Abu Nu'aim's Dala'il an Nubuwat* dated A.H. 603=A.D. 1207

Nos 1001-1006 A unique and very old copy of the seven parts of *Wasilat al Mutaabbidin* by Umar al Mallah al Irbili bearing an autograph note by the author

No 1007 A very rare and remarkable copy of *Ad Dimyat as Al Mukhtasar li Sirat Sayyid al Bashtar* dated A.H. 887=A.D. 1483

Nos 1031-1032 An autograph copy of *Ibtisam al Azhar*, by 'Abdassalam al Laqani dated A.H. 1010=A.D. 1637

No 1039 A unique copy of *Al Mazhari's Al Lubib* dated A.H. 1198=A.D. 1784 transcribed from the authors autograph draft

- No 1041 A fairly old MS containing two rare historical works of Muhibbaddin at-Tabari
- No. 1051 A copy of Al-Mufid al-Harisi's Al-Irshad, dated A H 1092=A D 1681 Very few other copies are known
- No 1061 A unique copy of Ash-Sharafti's Al-La'ili al-Mudiyah, dated A H 1155=A D 1742
- No 1068 An old copy of An-Nuwairi's Al-Ilmam dated A H 809=A D 1407
- No 1097 A copy of the fourth and fifth Bab of Al-Kifayah Wa'l-I'lâm, a rare work on the history of Yemen, dated A H 948=A D 1541
- No 1098 An autograph copy of 'Iqd al-La'âl by 'Abdallâh bin Salâh bin Dâ'ir, dated A H 1018=A D 1609
- No 1101 A very rare and fairly old copy of Ibn Hazm's Jamharat an-Nasab, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged

Butler Palace,
Lucknow, 24th January, 1929

J A CHAPMAN

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ARABIC MANUSCRIPTS.

HISTORY ANCIENT AND GENERAL HISTORY

No 960

fol 226 lines 19 size 8×5 5×2½

كتاب المعارف

KITÂB AL-MA'ÂRIF

A fairly old copy of the *Kitab al Ma'rif* or The Book of Facts a universal history containing besides the genealogies of the Arabs a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author's own time

Author Abu Muhammad Abdallah bin Muslim bin Qutaibah ad Dinawari ابو محمد عبد الله بن مسلم بن قتيبة الدئوري

Beginning —

الحمد لله و صلى الله على موسى و آله وسلم قال ابو محمد عبد الله بن مسلم بن قتيبة الدئوري هذا كتاب حمسة منه من المعارف ما يحسن سلی من اعم عليه سرف المدركة الحج *

The author a philologist and grammarian of eminent talent who occupies a high place as a historian was born at Kufah (see Fihrist by Ibn Nadim p 77) or Bagdad (see Al Ansab by As Samani fol 275^b) in A H 213=A D 828 Whichever be the place of his nativity he settled down at Bagdad where he completed his education He was noted for the correctness of his information

He composed a series of useful and instructive books, a complete list of which is given in the Kitâb al-Fihrist, p 77 Having acted for some time as a Qâdi at Dînawar, he received the surname of Dînawarî Two accounts of his death are given by his biographers According to one, while yet a Qâdi at Dînawar he is said to have uttered all of a sudden a loud cîy, and falling into a torpid state to have expired The other account says he had eaten some *Hanîsah* (pottage), which brought about fever, terminating in his death According to Ibn Nadîm, Kitâb al-Fihrist, p 77, he died in A H 270=A D 884, while almost all the later biographers agree in placing his death in Rajab, A H 276=A D 889 In De Slane's translation of Ibn Khallikan, vol ii, p 22, however, A H 296=A D 909 is given as the date of his death This is probably due to a defect in the copy from which the translation is made The manuscript copy of the work in this library (vol i, fol 103^b) and the Cairo edition (vol i, p 251) both have A H 276=A D 889 For more particulars of the author's life see Abu'l-Fidâ, vol ii, p 264, Bugyat al-Wu'ât fol 228^b, Mir'ât al-Janân, fol 172^a, Dustûr al I'lâm, fol 112^b, Mujmal Fasihi, fol 87^a, Al-Ansâb by As-Sam'âni, fol 275^b, Nuzhat al-Alibbâ, fol 101^a, and Brock, vol i, p. 120

The work was edited and published by F Wustenfeld, Gottingen, 1850 It was also printed in Cairo, A H 1300

For other copies see Br Mus Suppl, No 447, Goth, No 1552, Paris, No 1465, Berlin, No 9410, and Râmpûr, p 647 See also Hâj Khal, vol v, p 609, and Iktifâ' al-Qunû', p 68

Written in a character between Naskh and Nasta'liq, with occasional marginal notes The headings, not always in red, are in thick Naskh The last folio is supplied by a later hand Slightly worm-eaten and water-stained

Not dated Probably 16th century

No. 961.

foli 211, lines 17, size 8×6, 6½×3½

تاریخ الرسل و الملوك

TA'RÎKH AR-RUSUL WA'L MULÛK.

One of the volumes of the annals of Abû Ja'far Muhammad bin Jarîr bin Yazîd bin Kasîr bin Gâlib at-Tabarî ابو حفص محمد بن حرب بن کثیر بن عالی الطبری, the greatest of the annalists, whose

works even after the lapse of a thousand years bear witness to his perseverance indefatigable industry and extraordinary accuracy His great commentary on the Qur'an his works on jurisprudence and last but not least his extensive history eclipsed all the similar works of the early writers He was born at Amul (in Tabaristan) A.H. 224=A.D. 838 Leaving his native place he came to Bagdad while still in his youth where he received his early education and heard traditions from the most famous traditionists of his age After making extensive journeys through Hijaz Syria and Egypt he finally settled in Bagdad where he remained till his death always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him Respected by his contemporaries and admired by his pupils he is justly praised in high terms by his biographers He is called a master of the highest authority a *Mujtahid Imam* whose savings seemed the best that could be said and whose opinions were based on the soundest principles and were such as to be quoted as legal authority His pupil Abu Muhammad al Fargani (see *Tadkirat al Huffaz* vol ii p 278) informs us that in his early years our author followed and propagated the Shafite doctrines but that later on when his own information had been extended he discarded the opinions of others replacing them by his own According to his biographers he spent about forty years in writing books at an average rate of forty leaves per day He wrote his *Ikhtilaf al Fuqaha* (see Cairo vol iii p 3) at the request of Al Muqtifi billah (A.H. 289-295=A.D. 902-908) who offered him a handsome reward which however he refused Besides the present work and those mentioned in Broel vol i p 142 the following compositions are enumerated as his in the *Tadkirat al Huffaz* (vol ii p 279) —

- (4) *تاریخ الرحل* (3) *کتاب العدد و التسلیل* (2) *کتاب الفرآب* (1) *کتاب الفرآب*
- (7) *کتاب الاموال* (6) *کتاب الحجف* (5) *کتاب لطیف القول فی الفعہ*
- (8) *کتاب الفصال*

As Samani in *Al Ansab* fol 367 says that he was cruelly treated by the Hanbalites who not only closed their own doors to him but prevented others from visiting him He was offered the place of Qadi but refused to accept it and remained contented with the small income left to him by his father He died in Bagdad on Sunday the 25th Shawwal A.H. 310=A.D. 923 For further particulars of his life see *Al Ansab* by As Samani fol 367 *Tabaqat al Kubra* by As Subki vol ii fol 204^b *Tabaqat* by Ibn al Mulaqqin fol 8 *Tabaqat* by Ibn Qadi Shuhbah fol 9 *Tadkirat al Huffaz* vol ii pp 277-282 *Mirat al Janan* fol 190^b *Tabaqat al Mufas*

sîrîn by Ad-Dâ'ûdî, fol 88^b, Tabaqât al-Qurrâ' by Ad-Dahabî, fol 58^b, Tahdîb al-Asmâ' Wa'l-Lugât, vol 1, fol 26^a, Ibn Khallikân (De Slane's translation), vol 11, p 597, Dustûr al-I'lâm, fol 84^a, Mujmal Fasîhî, fol 108^b, and Kitâb al-Fihrist by Ibn Nadîm, p 234

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th *Juz* of the work, corresponds to pp 1975–2017 of the last volume of the second series and pp 1–387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abû Muslim al-Khûâsânî (a great general of the 'Abbâsids, who was put to death in A H 137=A D 755) into Marw, A H 129=A D 746, and extends to the middle of A H 158=A D 775. The last event relates to the imprisonment of Sufyân as-Sawrî (*d* A H 161=A D 777) and others at Mecca, by the order of Al-Mansûr (A H 136–158=A D 754–775). The work has also been printed in Egypt in 13 volumes. The MS opens thus —

رَحْبُ الْكَدِيرِ ، إِلَى حَدِيرِ ، دَصْرُ وَ الْكَرْمَانِيِّ وَ دَعْدَ ، أَبُو مُسْلِمٍ حَيْنَانِ
عَظِيمُ الْأَمْرَيْنِ الْكَرْمَانِيِّ وَ دَصْرُ ... (fol 5^b) نَمْ دَحْلَسْ سَعَهْ بَلَيْنِ وَ مَائَةُ الْحَجَّ *

For other copies see Br Mus, pp 142, 545, 729, Berlin, Nos 9414–22, Cairo, vol v, p 22, and Râmpûr, p 632. For abridgment, continuation, and Persian and Turkish translations see Hâj Khal, vol ii, p 136, and Brock, vol 1, p 142.

Written in elegant flat *Naskh*, the headings being in thick *Sulus*. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.

Not dated. Probably 15th century.

The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muhammad bin Muhammad al-Lârî (*d* A H 977=A D 1569), dated Sunday, the 13th *Du'l-Qa'dah*, A H 958=A D 1551. The note runs thus

وَارِدَةُ الْعَالَةِ هَذِهِ الْمَسْكَنَةُ السَّرِيعَةُ دَاعِيَةُ لِمَالِكَةِ دَهْلُولِ الدَّقَاءِ وَ عَلَوِ
الْأَرْتَاءِ الْعَفِيرِ الْحَقِيرِ الرَّاهِيِّ عَفْوُ اللَّهِ الْبَارِيِّ مُحَمَّدُ بْنُ مُحَمَّدٍ الشَّهِيرِ
بِالْعَسْكَرِ الْلَّارِيِّ صَوْلَدَا وَ الْمَكَّى مُوطَنَا وَ السَّافِعِيِّ مُدَهَّنَا وَ كَذَا . دَلَلَادِيِّ يَوْمِ
الْاَحَدِ يَالِهِ . مَسْرِمَنْ شَهْرُ دِيِّ الْعَدْدَةِ الْحَرَامِ عَامِ سَمَادَةِ وَ حَمَسِينِ
وَ تِسْعَمَائَةِ *

The title-page contains a seal and signature of a certain Mîrzâ Muhammad Khân, dated A H 1120=A D 1708. Another seal, bearing the inscription العَسْرَ الْجَاحَ عَلَى بْنِ اَبِي التَّاوِيْلِ is found on fol 3^a

The MS was presented to the library by Sayyid Sadraddin Ahmad of Buhar A.H. 1303=A.D. 1885

No 962

foli 372 lines 23 size $12\frac{1}{2} \times 8\frac{1}{2}$ in $9\frac{1}{2} \times 5\frac{1}{2}$

مِرْجَ الْدَّهْرِ مَعَادُنَ الْجَوَعْرِ

MURŪJ AD-DAHAB WA MA'ĀDIN AL-JAWHAR

The Meadows of Gold and Mines of Gems the great historical commercial and geographical cyclopaedia of Abu'l Hasan Ali bin al Husain bin Ali al Mas'udi ابو الحسن على بن علي المسعودي

Beginning —

الحمد لله اكمل الحمد مسبواه الدناء و لا يحيى العَمَّ

The author a great traveller and historian who derived his descent from Ibn Masud one of the Prophet's companions was a native of Bagdad but he dwelt for a considerable time in Egypt He held the opinions of the Mu'tazalites (the rationalists of Islam who hold the doctrine of free will) In the introduction to the present work the author briefly sketches his travels and says that his rambles through the world were like the revolutions of the moon in the sky and that in these travels he had intercourse with kings following different customs and having varied aspirations He wrote several works of which the following nine are mentioned in the introduction to the present work —

- 1 *Kitab al Ibanah an Usul ad Duyanah*
- 2 *Kitab al Magalat fi Usul ad Duyanat*
- 3 *Kitab Sirr al Hayat*
- 4 *Kitab Na m al Adillah fi Usul al Millah*
- 5 *Kitab al Qiyyas Wal Ijtihad*
- 6 *Kitab al Istibsar fil Imamah*
- 7 *Kitab as Sifayah fil Imamah*
- 8 *Akhbar a Zaman*
- 9 *Kitab al Awsat*

The last two were larger cyclopaedias the present work being an abridgment of them He died in A.H. 345=A.D. 956 Yaqut vol v p 148 however places his death in A.H. 346=A.D. 957 For

further information respecting the author and his compositions see *Tabaqât al-Kubrâ* by As-Suhkî, vol iii, fol 111^a, *Mîrât al-Janâñ*, fol 211^a, *Kitâb al-Fihrist* by Ibn Nadîm, p 154, *Dustûr al-I'lâm*, fol 128^a, *Abu'l-Fidâ*, vol ii, p 264, and Brock, vol i, p 143

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77 It has been repeatedly printed in Egypt, viz., Bûlâq, A H 1283, on the margin of *Nâjh at-Tâb*, Bûlâq, A H 1304, and on the margin of the *Kâmil* of Ibn al-Asîr, Cairo, A H 1303

For other copies see Berlin, Nos 9427, 9774, B1 Mus Suppl., Nos 448-454, Paris, Nos 1476-85, Leyden, No 752, India Office, No 700, Cairo, vol v, p 146, Köpr., No 1159, Ayâ Sûfiyah, No 3408, Waliaddîn, No 2452, and Âsafiyah pp 208-10

The colophon runs thus —

بِحَرِ الْكِتَابِ الْمُسْمَى مَرْوِحُ الدَّهْرِ ، تَأْلِفُهُ ، الْإِمَامُ الْعَاصِلُ إِبْرَاهِيمُ
عَلَى بْنِ الْحَسِينِ بْنِ عَلَى بْنِ عَدْدِ اللَّهِ بْنِ رِيدِ بْنِ عَنْدَهُ بْنِ عَدْدِ اللَّهِ بْنِ
عَدْدِ الرَّحْمَنِ بْنِ عَدْدِ اللَّهِ بْنِ مَسْعُودِ الْعَدْلَى الْمَعَاوَهِ ، وَيَسِّرْ لِلَّذِينَ مَا يَرَوْهُ
وَدَسِّعْ وَلِلَّذِينَ نَعْدُ الْمَسْكُورَةَ *

Written in clear flat Arabian *Naskh* with the headings in red
Dated A H 1278=A D 1861

Scribe احمد بن ابي بكر السعير بالمرتبى

The title-page contains the signature of I G Taylor

—
No. 963.

foli 85, lines 24, size $11\frac{3}{4} \times 8$, $9\frac{1}{2} \times 5\frac{1}{2}$

الآثار الباقية عن العرون الخالية

**AL-ÂSÂR AL-BÂQIYAH 'ANI'L-QURÛN
AL-KHÂLIYAH.**

An old but defective copy of *Al-Âsâr Al-Bâqiyah*, a chronology of ancient nations, by Abu'r-Raihân Muhammad bin Ahmad al-Bîrûnî ابوالريحان محمد بن احمد البيروني

The MS opens abruptly thus

دارا ملائى، العرس فعاصدا دار ملكه ورد سه، المعدس و اليهود
ساکدوه فامرهم نتراء، تاریخ موسی و داؤد عليهما السلام و التحول الى
تاریخه الحج *

The author a great historian philosopher and mathematician a native of Birun (a town close to Khwarizm) was born in A.H. 362=A.D. 973. Possessing a natural taste for learning he left his native place and went to Khwarizm where he completed his early studies and acquired that propensity and thirst after truth and unbiased investigation which made him one of the wonders of the world. Leaving Khwarizm he proceeded to Jurjan where he attracted the notice of Shams alma ali Qabus the Amir of Jurjan and Tabaristan (A.H. 388-403=A.D. 998-1013 see Ibn Khallikan De Slane's translation vol II p 507) who made him one of his chief companions. It was during his stay at Jurjan that he composed the present work which he dedicated to the Amir. He then returned to Khwarizm where he was received with great distinction by Abu'l Abbas Ma'mun the Shah of Khwarizm anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in Namah-i Danishwaran vol I p 39 in words generally derived from the author's own words. From Khwarizm he proceeded to the court of Sultan Mahmud of Gaznah (A.H. 388-421=A.D. 998-1030) but he being a staunch convert to the Shafi'i sect persecuted our author for his philosophical views and crowned his tyranny by finally consigning him to prison. Remaining for six months in prison he at last gained his liberty thanks to the intervention of Ahmad bin Hasan Maimandi (d. A.H. 431=A.D. 1039 see Mujsmal Farzih fol 144^b) the celebrated Wazir of Sultan Mahmud. He then returned to Khwarizm where he was again received with open arms. In A.H. 407=A.D. 1017 when Khwarizm Shah was put to death and his territories were annexed to the Dominions of Sultan Mahmud the author afraid of being again taken to the court of Gaznah secluded himself and applied himself to his old pursuits. After the death of Mahmud A.H. 421=A.D. 1030 he again proceeded to Gaznah where wealth and honours were showered upon him by Sultan Mas'ud I (A.H. 421-432=A.D. 1030-1040) to whom he dedicated his valuable work entitled *Al Qanun fil Haqaiq Nujum*.

He corresponded with Avicenna his great contemporary. There is an interesting account of this correspondence in Namah-i Danishwaran vol I p 42. Of his many valuable astronomical historical and geographical works which are said to have exceeded a camel load and a large number of which are enumerated in Namah-i Danishwaran vol I p 43 only ten appear now to exist (see Brock vol I p 475).

The date of the author's death has not been settled by his biographers. As Suyuti Bugyat al Wuat fol 16^b states that he

was alive in A H 422=A D 1031 Ibn 'Azam, *Durūt al-Jilām*, fol. 22^a, gives A H 420=A D 1029 as the date of his death. Hāj Khal, vol. 1, p. 154, asserts that he died after A H 430=A D 1039. Brock, vol. 1, p. 475, and Di Rieu, *Bibl. Mus. Suppl.*, No. 457, place his death in A H 440=A D 1048. In *Nāmah-i-Damīshwārān*, however, the date is fixed in A H 430=A D 1039. See also *Iktisā' al-Qunū'*, p. 71, 'Uyūn al-Anbā', fol. 141^a, and *Mukhtasar ad-Duwal*, p. 348.

The work was edited and published by Prof E Siehau, who gives in his preface a full notice of the life and works of the author. See "Chronologie Orientalischer Volker von Alberuni," Leipzig 1878, and the English version by the same scholar, London, 1879.

For other copies see *Bibl. Mus. Suppl.*, No. 157, Paris No. 1489, Cairo, vol. v, p. 2, and *Ayā Sūsiyah*, No. 2917.

The present copy is defective at the beginning as well as incomplete at the end. It corresponds with pp. 28-196 of the Leipzig edition.

Written in old Arabian Naskh

Not dated Probably 15th century

No. 964.

foll. 197, lines 17, size 10×6¹₂, 7×4

الزَّارِيْخُ الْاِسْلَامِيُّ

AT-TA'RĪKH AL-ISLĀMÎ.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet's birth down to A H 627=A D 1230, designated by Hāj Khal, vol. II, p. 99, as *Ta'rīkh Ibn Abīd-Dam*.

Author Qâdî Shihâbaddîn Abû Ishâq Ibrâhîm bin 'Abdallâh bin 'Abdal'mun'im bin 'Alî bin Muhammad bin Fâtik bin Muhammad al-Hamdânî, called Ibn Abî'd-Dam al-Hamawî فاصي زاد الدين ابواسحق بن علي بن محمد بن فاتك بن محمد الهمدانى ابواهيم بن عبد الله بن عاصي الرايع بن علي بن محمد بن فاتك بن محمد الهمدانى السهير باب ابي الدم الهمدانى

Beginning —

الحمد لله الاول الآخر الناطن الطاهر العابر عالم السرائر والمطلع على
ماوى السماوات الذي لا تعرف عن علمه ملته حاضرو لاعنة باطئ الرحى *

The author, who does not reveal his name in the text was born at Hamât (a town in Syria) in A H 583=A D 1187. He passed his

early life in Bagdad where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria and subsequently was appointed Qadi of his native place by Al Malik al Muazzafar Taqiaddin Mahmud (A.H. 626-642=A.D. 1229-1244) to whom he dedicated the present work. According to Ibn Qadi Shuhibh fol. 77^a he was a master of the highest authority in religious matters and well acquainted with historical problems. Abu'l Ishaq (vol. iv p. 180) states that he joined the embassy (رسالة) sent to Bagdad but fell ill at Maarrat (a town between Aleppo and Hamat) and returned to Hamat where he died in A.H. 642=A.D. 1244. The following four of his productions are enumerated by Ibn Qadi Shuhibh (fol. 77) —

(1) *الدّارجُ الكَبِيرُ الْمُظَفَّرِيُّ* (3) *ابْنُ الصَّادَاءِ* (2) *سَرِيجُ مَسْكَلِ الْوَسْطَى*
كتاب من المأرجح

The last of the is evidently the present work. In the body of it we find many references to his larger work entitled *It Ta rīh al Kabir*. For further particulars of the author's life and works see *Tabaqat al Kubra* by As Subki vol. vi fol. 161^b *Tabaqat* by Ibn Qadi Shuhibh fol. 77 *Tabaqat* by Al Isra'wi fol. 99 *Abu'l Ishaq* vol. iv p. 480 *Dustur al Ilim* fol. 49 and Broel vol. i p. 316.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron Al Malik al Muazzafar Taqiaddin Mahmud. The execution of this design says the author was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father our author wrote the present work which ends with an account of the king's reign and his justice.

The work as proposed by the author in the preface was to be a universal history arranged chronologically. It contains a good account of the Ayyubids chiefly derived from the work of Imadaddin al Katib al Isfahani (d. A.H. 597=A.H. 1201). The history of the Ayyubids is brought down to the fifth year of the reign of Al Mustansir billah (A.H. 623-640=A.D. 1226-1242). The last event mentioned is the wedding of the author's patron Al Malik al Muazzafar, with the daughter of Al Malik al Kamil Muhammad the Sultan of Egypt (A.H. 615-635=A.D. 1218-1238) at Harran in the month of Sifir A.H. 627=A.D. 1230.

A copy of the work is noticed in Bodl. vol. i No. 728.

Written in fair Naskh with the headings in red. Fols. 102-107 are mounted on new margins. Short lacunae are found on fol. 32^b, 60^b, 63^a, 63^b, 100^b and 103^a.

Not dated. Probably 17th century.

The copy was collated with a defective MS. in A.M. 1091=A.D. 1680, as stated in the following note at the end —

بلج میزانه علمی دار اطلاع و اذکان علی ساخته سقیمه

مکالمہ ایڈیشن

A seal bearing the inscription سُرْسَنْ وَبِحَجَّ وَرَ، date 137
1123 A.D. 1711, is found on the title page.

No. 965.

fall 563, lines 15, $4 \times 10^3 \text{ g/m}^2$, $8^{\frac{1}{2}} \times 1$,

The Sun

A transcription of the copy notice label.

Written in San Naskh

Dated viii 1339=A.D. 1920

ساری عالم و مدد

No. 966.

fol. 339, lines 21, size 10 x 6½, 7½ x 1

عمرأة الزعمان وهي تأتي ببعض الآدبيات

MIR'ÂT AZ-ZAMÂN Fİ TA'RÎKH AL-A'YÂN.

A detached and imperfect volume of a historical work, without title or author's name.

The writer's occasional references to his grandfather as the author of *Al-Muntaħħab* and to Muwaffaqaddin Ibn Qudāmah (d A.H. 620=A.D. 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the *Mukħlasar Mir'āt az-Zamān* (No. 967 below) show that this is the second volume of the *Mir'āt az-Zamān*, a great historical work, from the earliest time down to A.H. 654=A.D. 1256, compiled in forty volumes by Shamsaddin Abu'l-Mu'affai Yūsuf bin Qizugli bin 'Abdallāh, called Sibt Ibn al-Jawzī، بن فرعون المطهر يوسف بن عبد الله الشهير سبط ابن الجوزي

The MS opens abruptly thus —

رسول الله صلى الله عليه وسلم وهو من المعاصرين الا ليس را د
بعد فالله لا ولي ولا عالى شهد احدا ومن فى حالة انى نكر الحج *

The author who was the daughter son of Abu'l Faraj Ibn al-Jawzi (*d* 597=AD 1201) was born in Baghdad 582=AD 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus where he served as a professor in the Izziyah and Shibliyah Madrasahs. He died on the 21st Dul Hijjah 604=AD 1257. His funeral ceremony was attended by Sultan Nasir Salihaddin Yusuf of Aleppo (548-609=AD 1200-1260). For the author's life and works see Ibn Khallikan (De Slane's translation) vol i p 439 Al Jawahir al Mudiyah vol ii fol 93^a Al Amat al Janiyah fol 151^b Tabqat al Muqassirin by Id Daudi fol 132 Mirat al Janin fol 112 Dustur al Islam fol 62 Tajnat Tabqat vol vi part i fol 217^a Al Hadiq al Hanafiyah p 205 and Brock vol i p 347.

The present volume contains the history of the Prophet and the first two Caliphs extending from the middle of the second year of the Hijrah to the beginning of the twenty-first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr and ends at the beginning of the biographical account of the great Muslim general Khalid bin al-Walid (*d* 21=AD 642).

A complete set of this valuable work is not extant. A few different parts are noticed in Br Mus pp 140 504^b Br Mus Suppl Nos 105 1170/1 Escur No 1639 Leyden No 706 Munchen No 937 Bodl vol i Nos 682 723 Aya Sufiyah No 3411 Goth No 1056 and Paris Nos 640 41 See also Haj Khal vol v p 481.

Written on thick creamy paper in elegant Nashi with occasional rubrics. Short lacunae are found on foli 220^b 243^a 244^a 215^a and 246^a.

Not dated Probably 15th century

No. 967.

foll 134, lines 16-20, size $10 \times 6\frac{3}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$

مختصر مرآة الزمان

MUKHTASAR MIR'ÂT' AZ-ZAMÂN.

An incomplete copy of an abridgment of the preceding work

The author's name is not mentioned in the text, but we learn from Hâj Khal, vol v, p 482, that he is identical with Qutbaddin Mûsâ bin Muhammad al-Ba'labbakkî ، موسى بن محمد البعلبكي who made an abridgment of the *Mu'âl az-Zamân* and also wrote a continuation of it in four volumes, from A.H. 654=A.D. 1256 down to his own time

Beginning —

الحمد لله الذي تعرف بالبقاء ، القدم و حكم العالم على سائر

الامم الخ *

The author, an eminent scholar of Ba'labbakk, was born on the 8th Safâi, A.H. 640=A.D. 1242 Ibn Rajab, in the Tabaqât al-Hanâbilah, vol ii fol 119^a, describes him, on the authority of Ad-Dahabî, as a great Hanbalite doctor, noble-minded, eloquent, well-versed in several branches of learning, and the author of an abridgment of the *Mu'âl az-Zamân* and a continuation of it in four vols. He died at Ba'labbakk on the 13th Shawwâl, A.H. 726=A.D. 1326. See Ad-Durai al-Kâminah, vol ii, fol 311^a, *Mir'ât al-Janâن*, fol 449^b, Tabaqât al-Hanâbilah by Ibn Rajab, vol ii, fol 119^a, and Tâj at-Tabaqât, vol viii, part i, fol 63^a.

In the préface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the *Mir'ât az-Zamân* of Sibt Ibn al-Jawzî (No. 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a *Khutbah* and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the *Khutbah* are as follows

Divine existence and the creation of the world, fol 6^a

Significance of time, fol 8^b

Creation of the earth, fol 10^a

The holy temple of Mecca fol 10^b
 Circumference of the earth fol 11^a
 The seven climates fol 12
 The earliest inhabitants of the earth fol 13^b
 The four early kings who ruled the whole world fol 13^b
 Creation of hell fol 14^a
 Creation of genu and devils fol 14^b
 The seven heavens fol 15^b
 Distance between each of the heavens fol 16^b
 Creation of the sun the moon and the stars fol 16^b
 The Angels fol 19^b
 A description of Paradise fol 22

The chapters containing the history of the Prophets are as follows —

Adam fol 24 Hud (Heber of the Bible) fol 42 Salih fol 45^b Abraham fol 48^b Isaac fol 57^a Jacob fol 57^b Lot fol 58^b Du l Qarnain (probably Alexander the Great) fol 61^b Joseph fol 69 Job fol 77^b Jethro (father in law of Moses) fol 82^b Moses fol 84^a Balaam fol 98^a Qarun (Korah of the Old Testament) fol 99^b Solomon fol 109^a Jonah fol 131^b Zacharias and John fol 103^b Mary and Jesus Christ fol 107^a

Incomplete at the end as well as defective at several places in the middle Foll 109-124 should come after fol 100

Written in cursive Naskh

Not dated Probably 18th century

No 968

fol 191 lines 18 size 11×8 7×5

دُولُ الْإِسْلَام

DUWAL AL-ISLÂM

An abridged Muslim chronicle from the year of the Prophet's death down to A H 744=A D 1343

Author Shamsaddin Abu Abdallah Muhammad bin Ahmad bin Usman bin Qaimaz ad Dahabi سمس الدين أبو عبد الله محمد بن احمد بن عثمان بن قائمaz ad دهابي (d A H 748 A D 1348) for some account of whom see Lib Cat vol xii No 700

Beginning —

الحمد لله العلي الكبير على الحمد له فاده دعم المؤمن و دعم

* رالع

The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'Âishah, A H 11=A D 632. For a detailed history of the Prophet the author refers to his great annals, entitled *Ta'rikh al-Islâm*, which he composed in twelve volumes (see Hâj Khal, vol ii, p 131). The present work was completed in Du'l-Qa'dah, A H 715 =A D 1316, but subsequently it was brought down to A H 744=A D 1343, under the heading *Taqdîl* (foll 181-191). The last event mentioned is the execution of Ibrâhîm bin Yûsuf bin Abî Bakr al-Mîsâl, a *Râfidî*, who was sentenced to death at Damascus, in Jumâdâ II, A H 744=A D 1343, for abusing the *Sahâbah*, and slandering the Prophet's wife 'Âishah.

For other copies see Wien, No 809, Leyden, Nos 763-4, Br Mus Suppl, No 471, Kopr, No 1079, Cairo, vol v, p 56, Bûhâr No 195, and Râmpûr, p 636. See also Brock, vol ii, p 46, and Hâj Khal, vol iii, p 239.

Written in fair *Naskh*, within double red and blue-ruled borders
The headings are in red. Fol 180 is blank

Not dated. Apparently a very modern copy.

No. 969.

fol 268, lines 15, size 11×8 , $8 \times 4\frac{1}{4}$

The Same

Another copy of the same work, fully agreeing with the copy noticed above

Written in bold *Naskh*, within red-ruled borders

Fol 252^b is blank

Not dated. Apparently a very modern copy.

No. 970.

fol 463, lines 25, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{3} \times 4\frac{1}{2}$

مرآة الجنان وعبرة اليعظان

MIR'AT AL-JANÂN WA 'IBRAT
AL-YAQZÂN.

A Muslim chronicle, from the first year of the Hijrah down to
A H 750=A D 1350

The full title of the work as given in the preface is as follows —
 مراة العدل و عدة المطاع في معرفة حوادث الرمان و فعل احوال
 الانسان و تاريخ صوب بعض المسمورين من الانسان *

Author Afifaddin Abdallah bin Asad bin Ali bin Sulaiman
 لـ الدين عبد الله بن اسعد بن علي بن سليمان الناصري
 al Yafi i ash Shafi (d A H 768=A D 1366) see Lib Cat vol xiii No 908)

Beginning —

امما بعد حمد الله المتعال بآياته فل العبد العظيم

* و الكمال الح*

Regarding the sources and other particulars of the work see Berlin No 9452 and Br Mus Suppl No 473

For other copies see India Office Nos 706 7 Paris Nos 1589-92 Br Mus No 932 Kopr No 1144 Wien No 812 Buhar No 196 and Rampur p 646 See also Brock vol ii p 177 and Haj Khal vol v p 481

The present copy is slightly incomplete at the end It breaks off in the middle of the account of the author's teacher Shaikh Nuraddin Ali bin Abdallah at Tawashi (d A H 748=A D 1348)

Written in fair minute Naskh within gold and coloured ruled borders, with an illuminated frontispiece The headings are in red

Not dated Probably 16th century

The title page contains three illegible seals

The work has been printed in Hyderabad

No 971

fol 265 lines 20 size $12\frac{1}{2} \times 8\frac{1}{4}$ $9\frac{1}{2} \times 6\frac{1}{4}$

المدح والمهان

AL-BIDÂYAH WA'N-NIHÂYAH

The third volume of *Al Bidayah Wa n Nihayah* a general chronicle brought down to A H 767=A D 1366

Author Imadaddin Abu I Fida Isma il bin Umar bin Kasir al Qurashi al Bustawi عمار الدين ابو الفداء اسماعيل بن عمر بن قيسى البصري He was born in A H 701=A D 1301 He was brought up and educated at Damascus where he attached himself for a

long time to the company of the great traditionist, Al-Mizzī (*d.* A.H. 742=A.D. 1341), whose daughter he subsequently married. He also received lessons from Ibn Ta'īmīyah (*d.* A.H. 728=A.D. 1328) and Ad-Dāhabī (*d.* A.H. 748=A.D. 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummassālīh, and subsequently became the head of the Dār al-Hadīs al-As̄hīrafīyah. Besides the present work and the well-known commentary on the Qurān, he wrote an abridgment of the *Tahdīb al-Kamāl* of Al-Mizzī and a biographical dictionary of the Shāfi'īte scholars. Ibn Hajar al-'Asqalānī in *Ad-Durar al-Kāminah*, vol. 1, fol. 114^a, describes him, on the authority of Ad-Dāhabī, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, A.H. 774=A.D. 1373. See *Tabaqāt* by Ibn Qādī Shuhbah, fol. 152^a, *Ad-Durar-al-Kāminah*, vol. 1, fol. 114^a, *Dustūr al-I'lām*, fol. 118^b. *Tabaqāt al-Mufassirīn* by ad-Dā'ūdī, fol. 22^b, and Brock, vol. II, p. 49.

The MS opens thus

وَيْ رَبِيعُ الْأَوَّلِ مَدْجَهَا وَالْأَنْ اسْتَهَانُ بِمِ عَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

* وسلم دوْمَةَ الْمَعْدَلِ الْعَلِيِّ *

On the title-page as well as in the colophon, the present MS is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hijrah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dūmat al-Jandal, and ends with an account of his death and the election of Abū Bakr as the first Caliph.

We learn from Hāj Khal, vol. II, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources, and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS dated the 30th Safār, A.H. 892=A.D. 1487, was collated, at Jāmi' al-Azhar, in Rabi' I, A.H. 892=A.D. 1487, by 'Abdalqādir bin Ahmad al-'Alawī with the copy belonging to the Shaikhūniyah College (founded by Saifaddīn ash-Shaikhū who died in A.H. 758=A.D. 1357, see Husn al-Muhādarah, fol. 377^b) —

بلغ هذا الحجر من تأله ، الحافظ عماد الدين ابن كثير - بلغ مقابله
حسناً ، البجهد والطاعة على الاصل المعمول منه وهو الحجر من
وهو ، السهو فيه لاحل دلائ ، و وجدها مكتوبة وفى المسخة المذكورة ادعا

روا على د ١٠٠٠ مولب على سمعه المؤلف ووحدنا ذلك في موسى
 منها و المعالله على د العدد السادس عدد العاد بن احمد بن ١٠٠٠ من سـ
 العلوى الارضى الساعى وذلك ناشأة مالكها و من كتبها سندى
 محمد بن السيفى الشرفى بلع العرص المعـ
 ناسع عسر ربوع الاول سنه اربعين و سبعين و نعل ما به ذلك
 بحاجة الى اشرافه .

For other copies see Br Mus p 143 Br Mus Suppl No
 4 Landberg No 2 Houtsma Brill No 175 Sprenger Nos 60
 Goth No 1568 Berlin No 9455 Cairo vol v p 19 and
 Aliaddin No 2348 See also Haj Khal vol ii p 24

Written in large Arabian Naskh with the headings in red
 The title page contains several seals and signatures of former
 owners of the MS

No 972

foli 160 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

روضه الماطر في علم الاولى والآواخر

RAWDAT AL-MANĀZIR FI 'ILM AL-AWĀ'IL WA'L-AWĀKHIR

A compendium of general history from the earliest times to A.H.
 6=A.D. 1403

Author Muhibbaddin Abu l Walid Muhammad bin Muhammad
 Mahmud called Ibn ash Shihnah al Hanafi al Halabi
 ابوالوليد محمد بن محمد بن شهناز الحنفي الحلبي
 was born at Aleppo in A.H. 749=A.D. 1348 He held the post of
 mufti in his native city where he died in A.H. 815=A.D. 1412 See
 Qabas al Hawi vol ii fol 117^a Muntakhab as Suluk fol 88^b
 ada iq al Hanafiyah p 308 Dустur al Ilam fol 75^b Taj at
 abaqat vol ix fol 77 and Brock vol ii p 141

Beginning —

قال سعدنا شيخ الاسلام من الدين الحمد لله الذي
 احسن كل سى حلقة و ندا حلق الاسل من طلاق مبارك الله احسن
 الحالين الع

The work is divided into a *Miftâh*, two *Misrâ'ī* and a *Khâtimah*. The *Miftâh* deals with the creation of the world, fol 2^a. The first *Misrâ'ī* contains a brief universal history, from Adam to Muhammad's flight from Mecca to Medina, fol 4^b. The second *Misrâ'ī* is a short chronicle of Islam, from the beginning of the Hîjâh to A.H. 806=A.D. 1403, fol 26^a. The *Khâtimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol 145^a.

For other copies see Berlin, No 9456, Goth., No 1573, Br. Mus. Suppl., No 478, Paris, Nos 1537-1541, Leyden, vol II, p 153; Cairo, vol V, p 63, Nûr 'Usmânîyah No 3077, Ayâ Sûfiyah, No 3233, and Wâlîaddîn, No 2426. See also Hâj Khal, vol III, p 491, and Iktifâ' al-Qunû', p 374.

The work has been printed in Egypt, A.H. 1290

Written in *Naskh*, with the headings in red

Dated A.H. 992=A.D. 1584

Scribe سليمان بن الحجاج سالم

No. 973.

fol 132, lines 23, size 8×5½; 6½×3½

منتهى . . . الساواك ، لمعرفة دول الملوك

MUNTAKHAB AS-SULÜK LIMA'RIFAT DUWAL AL-MULÜK.

An abridgment of the *Kitâb as-Sulûk Lima'rifat Duwal al-Mulûk* of Taqîaddîn Abu'l-'Abbâs Ahmad bîn 'Alî al-Maqrîzî (d. A.H. 845=A.D. 1442), a chronicle of the period extending from A.H. 577=A.D. 1181 to A.H. 844=A.D. 1440.

The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol 1^a, however, he reveals his name as Muhammad al-Jamandâ (?) bîn 'Isâ bîn Dâ'ûd al-Afgân al-Hindî, a native of Bajwârah in the Punjab.

منتهى ، الكتاب المسمى بالسلوك ، لدول الملوك ، تأليه ، الامام العالمة الحافظ المتفق شيخ الاسلام شهاب الدين احمد بن على بن عبد القادر بن محمد المقريري المصري العاهري الشافعى انتبه العدد المعتذر

ألى حوده الله المعدود المدان العارى محمد الحمدا (sic) بن عسى بن داود الاعي البهدى المخوارى عى الله تعالى عنه اسماً بلده مسجورة فى دواوه العذاب كتبه مكتبه *

The notices extend from the beginning of A.H. 704=A.D. 1304 to A.H. 844=A.D. 1440 the last year recorded in the original text

The colophon runs thus —

تم هذا الكتاب بوفاة مؤلله الفقير الى رحمة ربنا احمد بن على المغربي الساعي و دفن ناهي هراؤ باب النصر على [sic عدد] والدة السجع علاء الدين المغربي يوم الجمعة سبع عشر رمضان *

Written in cursive Nash̄h with numerous short lacunae Fol 82^b contains a large gap marked with the words ص حفظ المساص Foll 83-132 are supplied in a later hand Not dated Probably 18th century

Fol 1^a and the last folio contain seals of Sulaimanjah (A.H. 1243-1253=A.D. 1827-1837) and Amjad Ali Shah (A.H. 1258-1263=A.D. 1842-1847) the rulers of Oudh

A seal and signature of a certain Muzaffar Husain bin Masihaddawlah is found on fol 1^b A seal bearing the name of Zainaddin Ahmad Khan Bahadur dated A.H. 1229=A.D. 1814 is found on fol 1^a

No 974

fol 360 lines 24 size 8½×6½ 6×4

هذه الحمام في تاريخ اهل الزمان

IQD AL-JUMĀN FĪ TA'RĪKH AHL AZ-ZAMĀN

The second volume of the *Iqd al Jumān* a universal history from the earliest times down to A.H. 850=A.D. 1446

Author Badraddin Abu Muhammad Mahmud bin Ahmad al Ami (d. A.H. 855=A.D. 1451) ابو محمد محمود بن احمد العسوي see Lab Cat vol v part 1 No 166)

The present volume begins with the account of the Prophet Abraham —

* يصل في وصفه بالتحليل عليه السلام

The following are the principal subjects contained in this volume
 Legends of the early Prophets, from Abraham to Christ, foll 1^b-231^a,
 the ancient Persian dynasties, foll 231^a-257^a, Pharaohs of Egypt,
 foll 257^a-281^a, the ancient Greek kings, foll 281^b-283^a, Byzantines
 or the Eastern Roman Empire, foll 283^a-288^a, the ancient Greek
 and Roman philosophers, foll 288^b-291^a, a brief account of the
 European nations, foll 291^a-293^b, a few ancient kings or Rājahs of
 India, foll 294^a-296^b, a few ancient Chinese kings, foll 296^b-297^a,
 Himyarite kings or Tubbas of Yemen, foll 297^a-305^a, Abyssinians,
 foll 305^a-307^a, kings of Hīrah, foll 307^b-313^a, Gassānids, foll 313^a-
 318^a, some kings who ruled in different parts of Arabia, foll 318^a-
 319^b, genealogical account of eminent Arab tribes, foll 319^b-360^b

The entire work is divided into nineteen volumes. The present
 volume, which is designated in the colophon as the second *Juz*, was
 completed on Friday, the 10th of Rabī' II, A.H. 825=A.D. 1422

The colophon runs thus

تم الجزء الثاني من عدد الجمام للامام الدر محمد العددى ر٢٠٠
 الله الموزع دينه يوم الجمعة آخر العثار العاشر من ربى الآخر سنه حمس
 وعشرين وثمانمائة *

For other copies see Paris, Nos 1842 1, Waliaddin, No. 2376,
 and Cairo, vol v, p 88. See also Hāj Khal, vol iv, p 229,
 Brock, vol ii, p 53, and Iktifā' al-Qunū', p 376

Written in cursive Naskh

Dated A.H. 1143=A.D. 1730

Scribe مهظ بن محمد السرودي

No. 975.

foll 183, lines 21 size 8×6, 6½×3¾

سمط المجمع العوالى في انباء الاولئ والتوالى

SIMT AN-NUJŪM AL-‘AWĀLI FĪ
 ANBĀ’ AL-AWĀIL WA’I-
 ‘I AWĀLI.

The second volume of the *Ta’rīkh al-‘Isāmī*, a general Muslim
 history, from the earliest times to A.H. 1103=A.D. 1692

Author ‘Abdalmalik bin al-Husain bin ‘Abdal-Malik ash-Shāfi‘ī

al Isami عبد الملك بن عبد الله بن عبد العاصي المصاوي He was born in A.H. 1049=A.D. 1639 at Mecca where he served as a professor in the Madrasah attached to the holy mosque. He made himself known as an elegant writer in prose and verse and died in his native city on Friday the 13th Sha'bān A.H. 1111=A.D. 1699. See Sīk al-Durār vol. III p. 139. Taj al-Tabaqāt vol. IV part 1 fol. 63^b and Brock vol. II p. 384.

The MS opens with the following rubric —

* ذكر حروج سليمان ابن مرد في الموارis

The entire work is divided into four *Maqṣad* and a *Khatimah* each being subdivided into several *Bab*. The present volume designated on the title page as the second *Juz'* contains only a portion of the fourth *Maqṣad* and the *Khatimah*. It begins with an account of the rebellion of Sulaiman bin Surad at Tawwabin in A.H. 65=A.D. 685 against Abdalmalik (A.H. 65-86=A.D. 685-705).

Contents —

Maqṣad IV

- Bab III* Fatimids fol. 43
- Bab IV* Ayyubids of Egypt and Syria fol. 63^b
- Bab V* Turcomans or Bihri Mamluks fol. 69^b
- Bab VI* Circassians or Burji Mamluks fol. 75^b
- Bab VII* Ottoman Sultans of Turkey fol. 91^a

The *Khatimah* which deals chiefly with the descendants of Abū Talib is subdivided into three *Bab* the first containing their genealogical tree fol. 125^b the second dealing with those who claimed sovereignty fol. 139^a and the third treating of those who ruled as Sharifs of Mecca fol. 161^a.

For other copies see Br. Mus. p. 573 Br. Mus. Suppl. Nos. 492-3 Berlin No. 9478 Paris No. 1563 and Cairo vol. V p. 69.

Written in cursive Naskh with the headings in red. Fols. 90^b and 125^a are blank.

Dated A.H. 1223=A.D. 1808

Scribe اسماعيل بن عبد الله المصاوي

HISTORY OF CREEDS AND SECTS

No. 976.

fol 177, lines 23, size $9\frac{1}{4} \times 6\frac{1}{4}$, $7\frac{1}{4} \times 3\frac{1}{2}$

كتاب الملل والمحل

KITÂB AL-MILAL WA'N-NIHAL.

The well-known history of creeds and sects, complete in two parts

Author Abu'l-Fath Muhammad bin 'Abdalkarîm bin Ahmad ash-Shahrastânî ابراهيم بن عبد الكرم بن ابي الفتح شهراستاني He was born at Shahrastân (a town in Khurâsân) in A H 479=A D 1086 The author of the *Mir'ât al-Janâن*, fol 317^a, describes him as a distinguished Imâm, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash'arite sect In A H 510=A D 1116 he visited Bagdâd, where he resided three years, and where a high degree of favour was manifested towards him by the public He knew by heart a great quantity of traditions, his conversation was most agreeable, and he used to address pious exhortations to his auditors He wrote several works, and died at his native town towards the end of Sha'bân, A H 548=A D 1153 For further particulars of his life see Ibn Khallikân (De Slane's translation), vol ii, p 675, *Mir'ât al-Janâن*, fol 317^a, *Tabaqât* by Al-Isnawî, fol 137^a, *Tabaqât* by Ibn al-Mullaqqîn, fol 105^b, *Tabaqât* by Ibn Qâdî Shuhbah, fol 53^b, *Tabaqât al-Kubrâ* by As-Subkî, vol. v, fol 63^a, *Tâj at-Tabaqât*, vol vi, part i, fol 251^b, *Dustûr al-I'lâm*, fol 74^a, and Brock, vol i, p 428

Beginning

الحمد لله رب العالمين نجمع مسامحة كلها على جمع دعائنا كلها

* حمدنا كلاماً طبعاً معاذنا كما هو اهله الحج

For the contents of the work see Berlin, No 2802 For other copies see India Office, Nos 382, 383, Ayâ Sûfiyah, Nos 2369, 2370, Nûr 'Ushmâniyah, No 2216, Köpr, No 322, Waliaddîn, No 2151, and Râmpûr, p 322 For Turkish and Persian translations see Brock, vol i, p 428 See also Hâj Khal vol vi, p 116, and Iktifâ' al-Qunû', p 174

The Arabic text was edited and published by W Cureton in two vols London 1846 It was also printed in Bulaq A.H. 1261

Written in fair minute Naskh within gold and coloured ruled borders The headings are in red

Slightly worm eaten Foll 64^b and 65^a are blank

Not dated Probably 17th century

A seal bearing the inscription اوص امری الى الله dated A.H. 1252=A.D. 1837 is found on the title page

No 977

foll 289 lines 19 size 9¹×5 6¹×2³

The Same

Another copy of the same work

Beginning —

قال السجع العلامة محمد بن عبد الكريم السهرساني لما وفدى
الله تعالى لمطالعه معاشر اهل العام من ارباب الديانات والملل واهل
الاهداء والتحل اردت ان اجمع ذلك في مختصر يحتوى

* جمجمة ماء ماء المدددون واسمه المتعجلون الح

Written in fair Naskh with the headings in red

Foll 256-289 are supplied by a later hand Several folios are
badly worm eaten

Foll 25^b 33 89 144^a 160 192^a and 200 contain seals of a
certain Muhammad A zam

Not dated Probably 17th century

HISTORY OF THE PROPHETS.

No. 978.

foli 12, lines 12, size $8 \times 5\frac{1}{4}$, $5\frac{1}{2} \times 4\frac{1}{2}$

[رسالة في تاريخ الانبياء]

RISÂLAH FI 'TÂ'RÎKH AL-ANBIYÂ'.

A short tract containing a chronology of the Prophets, from Adam to Muhammad, and their ages

Author Qâdî Zainaddîn 'Abdalbâsit bin Khalîl bin Shâhîn al-Malâti al-Hanâfi رَبِّ الْدِينِ عَدَدُ الْأَيَّامِ بْنُ حَلِيلٍ بْنُ شَاهِينٍ الْمَلَطِيِّ الْعَنَّابِيِّ

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burjî Mamlûk kings of Egypt, and held the post of Qâdî Ibn Iyâs, in his *Bâdâ'i' az-Zuhûr* (No. 1072 below), refers to him frequently as his *Shâikh* and teacher. Besides the present work, our author wrote a continuation of the *Târîkh al-Islâm* of Ad-Dahâbî, A.H. 744-896=A.D. 1343-1491, entitled *Nâ'il al-Amal* (a copy is described in Bodl., vol. 1, No. 803), and a short chronological account of the Sultâns of Egypt (No. 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultân Salîm I (A.H. 918-926=A.D. 1512-1520), in A.H. 923=A.D. 1517 shows that he was still alive then. Hence the date of his death, A.H. 920=A.D. 1514, as given by Brock, vol. II, p. 54, is evidently incorrect.

Beginning —

فَالسَّمْعُ الْإِمَامُ الْعَالِمُ رَبِّ الْدِينِ عَدَدُ الْأَيَّامِ الْحَدِيفِ - إِنَّمَا نَعْدُ
حَمْدَ اللَّهِ عَلَى جَرِيلِ دُوَالَةٍ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِنَا مُحَمَّدٍ وَصَاحِبِهِ
وَآلِهِ وَهَدِّهِ رَسَالَةُ لَطِيفَةٌ مُخْتَصَرَةٌ طَرِيقَةٌ شَرِيفَةٌ تَسْتَمِلُ عَلَى تَأْرِيخِ
صَانِينَ الْأَنْبِيَاءِ الْأَكْثَرِ مِنَ الْمَدِينَ وَالسَّدِينَ وَالْأَعْوَامَ وَدِيَانَ اُولَئِكَ الْعَرَمِ صَانِينَ
عَلَى سَيِّدِنَا وَعَلِيهِمْ أَوْصَلَ الصَّلَاةَ وَالسَّلَامَ حَمْعَهُمَا مِنْ كَلَمِ الْعَلَمَاءِ الْأَعْلَامِ
وَالْأَئِمَّةِ فِي هَذَا السَّمَانِ مِنْ آدَمَ إِلَى سَيِّدِنَا مُحَمَّدٍ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ
وَدَلِيلُ اللَّهِ الْمُسْتَعْنَانُ الْجَعَلُ *

The tract concludes thus —

هذا آخر ما وقع آنذاك من الكلام في هذا المقام و الحمد لله أولاً
و أحرى طاهراً و ناطقاً *

Written in fair Naskh Not dated Probably 17th century
A fly leaf at the beginning contains a short notice of the present
work in English with the initials G C R

No 979

foli 524 lines 13 size 11×7 8×5

دِرْالْجَلْقِ وَ سِرِّالْإِسْمَادِ

BAD'AL-KHALQ WA SIYAR AL-ANBIYÂ'

A rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple *Ka'bah* in the year of Muhammad's birth chiefly based on the Quran its commentaries and the Hadis

The author's name and the time in which he flourished cannot be traced The following authorities are frequently quoted —

- 1 Hisham bin Muhammad al Kalbi (*d* A.H. 204=A.D. 819)
- 2 Ibn Qutaibah ad Dunawari (*d* A.H. 276=A.D. 889)
- 3 Sulaiman bin Ahmad at Tabarani (*d* A.H. 360=A.D. 971)
- 4 Ali bin Muhammad al Mawardi (*d* A.H. 450=A.D. 1058)
- 5 Imam al Gazali (*d* A.H. 505=A.D. 1111)
- 6 Mahmud bin Umar az Zamakhshari (*d* A.H. 538=A.D. 1143)
- 7 Abu l Taraj Ibn al Jawzi (*d* A.H. 597=A.D. 1200)
- 8 Muhammad bin Ishaq al Qunawi (*d* A.H. 672=A.D. 1273)

Beginning —

الحمد لله الذي حل العرس و السماء و احبر العنك الدوار
و اندع الاشداء و فطر الارضين السبع و وضعها على الماء
اما بعد وبهذا كتاب اذكر فيه بعون الله تعالى ذكر مدد الماء و حلى
العرش و الكرسي و السموات و الارضين و ما فيهن و مقص العبد من حلى
ادم الى اadam بدئ و ما بعدي منحرى ذلك الحج *

The work is divided into forty *Majâlis* (sittings), some of which are subdivided into several *Bâb*, as follows

Majlis I On the creation of the earth, in the following seven *Bâb*.

- | | | |
|-----|----------------------|--|
| I | Fol. 3 ^a | النâب الاول في بدو حاق الارض و كيعيتها |
| II | Fol. 7 ^b | النâب الثاني في حدود الارض و مسافتها و اماقها و سكانها * |
| III | Fol. 10 ^a | النâب الثالث في ذكر الايام التي حلقها الله فيها |
| IV | Fol. 10 ^a | النâب الرابع في ذكر اسمائنا و القابنا |
| V | Fol. 11 ^a | النâب الخامس في ذكر ما رأين الله الارض به |
| VI | Fol. 11 ^b | النâب السادس في مالها |
| VII | Fol. 12 ^a | النâب السابع في وحوة الارض المذكورة في القرآن |

Majlis II On the creation of the seven heavens, in the following seven *Bâb*

- | | | |
|-----|----------------------|--|
| I | Fol. 13 ^b | النâب الاول في بداء حاق الى واد |
| II | Fol. 14 ^a | النâب الثاني في حوعرها و احذافها |
| III | Fol. 14 ^a | النâب الثالث في ذكر هيئتها و مسافتها |
| IV | Fol. 14 ^b | النâب الرابع في ذكر امهاتها و القابها |
| V | Fol. 16 ^b | النâب الخامس في ذكر الايام التي حاق الله الى واد |
| | | * |
| VI | Fol. 17 ^a | النâب السادس في ذكر مارين الله الى واد به |
| VII | Fol. 24 ^b | النâب السابع في ذكر مالها |

Majlis III On the creation of the sun and the moon, fol. 25^a

Majlis IV. On the creation of Adam, in eleven *Bâb*, as follows —

- | | | |
|-----|----------------------|--|
| I | Fol. 32 ^b | النâب الاول في ذكر وحوة من الحكم في حاق آدم |
| II | Fol. 33 ^b | النâب الثاني في بداء حاق آدم |
| III | Fol. 36 ^b | النâب الثالث في صعه نعجم الروح فيه |
| IV | Fol. 40 ^b | النâب الرابع في ذكر حاق حواء عليه السلام |
| V | Fol. 41 ^b | النâب الخامس في ذكر امتحان الله تعالى آدم |
| VI | Fol. 47 ^a | النâب السادس في حال آدم بعد هبوطه الى الارض و مأكل منه * |

- VII Fol 54^b الناب السابع فى حال ابلنس بعد هبوطه الى الارض
 VIII Fol 55^b النك النامى فى مارأى ابلنس آدم
 IX Fol 57^a الناب الناسع فى ذكر فايسيل و هايسيل
 X Fol 60^b الناب العاشر فى ذكر وفاة آدم
 XI Fol 61^b الناب العادى عسر فى الحصانين الذى حص بها آدم
- Majlis V* Enoch fol 62^a
Majlis VI Harut and Marut fol 64^a
Majlis VII Noah fol 67^a
Majlis VIII Hud (probably Heber of the Bible) fol 74^b
Majlis IX Ad and his son Shaddad with a description of the latter's terrestrial paradise called *Iram* fol 80^a
- Majlis X* Salih fol 86^a
Majlis XI The people of Ar Russ (اصحاب الرس) fol 91^b
Majlis XII Abraham in the following eight Bab —
- I Fol 96^b الناب الاول فى مولود ابراهيم
 II Fol 98^b الناب الثاني فى ذكر حروجه من السرب و رحومه *
 III Fol 104^b الناب الثالث فى ذكر مولد ايل و اسحق
 IV Fol 111^b الناب الرابع فى صحة بناء الكعبه من اول امرها الى آخرها *
- V Fol 116 الناب الخامس فى ذكر امر الله حلله بدمي الولد
 VI Fol 121^a الناب السادس فى ذكر هلاك سبزود
 VII Fol 123^b الناب السابع فى وفاة سارة وها حرو و ذكر ارواح ابراهيم و وفاته *
- VIII Fol 124^b الناب الثامن فى حصان ابراهيم
- Majlis XIII* Ishmael and Isaac fol 125^b
Majlis XIV Lot fol 127^b
Majlis XV Joseph fol 132^b
Majlis XVI Musa bin Mish'a the grandson of Joseph fol 174^b
- Majlis XVII* Job fol 175^a
Majlis XVIII Du'l Kisf (دوالكفل) fol 186^a
Majlis XIX Jethro the father in law of Moses fol 189^a
Majlis XX Moses in twenty seven Bab as follows —
- I Fol 191^b الناب الاول فى ذكر سنه
 II Fol 191^b الناب الثاني فى ذكر مولده

- III Fol 201^a الداٰب الثالث في ذكر هارون و موسى
 IV Fol 201^b الداٰب الرابع في قتل الق Kami و حروحة من مصر و زرودة مديين *
- V Fol 203^b الداٰب الخامس في دحول موسى اربع مديين و نرويج سعيب انته آياه *
- VI Fol 205^a الداٰب السادس في ذكر عصا موسى
- VII Fol 208^a الداٰب السابع في حروج موسى ناهلة من مديين و تكليم الله آياه في الطريق و ارساله الى فرعون و احاة هارون معه *
- VIII Fol 215^b الداٰب الثامن في دحول موسى و هارون على فرعون *
- IX Fol 218^a الداٰب التاسع في ذكر حروج موسى و هارون مع السحرة يوم الرببه *
- X Fol 221^a الداٰب العاشر في قصة حربيل مؤمن آل فرعون و امرأته او لادة و مقتاهم *
- XI Fol 222^a الداٰب الحادىء في قصة أمسيه امرأة فرعون
- XII Fol 223^b الداٰب الثانيء في قصة بناء الصرح
- XIII Fol 225^a. الداٰب الثالثء في ذكر الآيات
- XIV Fol 226^a. الداٰب الرابع عشر في ذكر صفة الآيات و بعثتها
- XV Fol 232^b الداٰب الخامسء في قصة اسراء موسى بني اسرائيل الى البحر و كيده سحابة موسى و قومه و هلاك فرعون و قومه *
- XVI Fol 238^b الداٰب السادسء في ذكر دهاب موسى الى العجل لم يقيا ربها و ما يتعلق بذلك *
- XVII Fol 247^b الداٰب السابعء في قصة هارون و بني اسرائيل مع السامری *
- XVIII Fol 255^a الداٰب الثامنء في قصة وارون
- XIX. Fol 260^b الداٰب التاسعء في قصة موسى و مصر
- XX Fol 274^b الداٰب العسرون في ذكر عاصيل فتيل بني اسرائيل و قصة الدقرة *
- XXI Fol 280^a الداٰب الحادى و العسرون في ذكر بناء بيت المقدس و بابوا السكينة *

- الباب الثاني والعشرون في ذكر مصر بني اسرائيل الى السام حيت حاروا البحر و صنه حرب حنطوس و وصه الله وما فعلى بذلك *
- الباب الثالث والعشرون في ذكر العينا الدين احتارهم موسى ليكونوا كفلاه له على قومه
- الباب الرابع والعشرون في ذكر النعم التي انعم الله على بني اسرائيل في الله *
- الباب الخامس والعشرون في ذبح اربعاء وبرول بني اسرائيل السام *
- الباب السادس والعشرون في ذكر وفاة عارون
- الباب السابع والعشرون في ذكر وفاة موسى
- Majlis* XXI Joshua fol 299^b
- Majlis* XXII On the prophets and kings who ruled over the Israelites after the death of Joshua fol 302
- Majlis* XXIII Ezekiel fol 302^b
- Majlis* XXIV Elias fol 304^b
- Majlis* XXV Samuel in the following five Bab —
- I Fol 314^b الباب الاول في بدو امر اسموبل و صنه بيته
- II Fol 317^a الباب الثاني في فصه ملك طالوب و ابان الثابوب و حرب حالوب *
- III Fol 323^b الباب الثالث في فصه اسمول حسن اوحى الله الله ان يأمر طالوب بالمسير الى عيل حالوب مع بني اسرائيل *
- IV Fol 324^b الباب الرابع في ذكر بدو امر داود عليه السلام و حرب حالوب و صنه بيته *
- V Fol 328 الباب الخامس في ما يجري بين طالوب و داود عليه السلام بعد قتل حالوب *
- Majlis* XXVI David in the following seven Bab —
- I Fol 332^a الباب الاول في ذكر ماحص الله تعالى به داود من القصابل *
- II Fol 336^b الباب الثاني في فصه داود حسن ابلی بالبيه و ما يحصل بها *

- الناب الثالث في وصه حروح اس داود و ما كان
عن امرهما *
- III Fol 343^a
- الناب الرابع في وصه اصحاب السنت
- IV Fol 344^a
- الناب الخامس في وصه حكم داود و سايه ان علهمما
السلام في الحوت *
- V Fol 346^a
- الناب السادس في وصه استخلاف داود ابده سليمان
و ذكر بدو الحاتم *
- VI Fol 347^a
- الناب السابع في ذكر وفاة داود عليه السلام
- VII Fol 349^b
- Majlis XXVII* Solomon, in the following four *Bâb*
- I Fol 350^b الناب الاول في ذكر ماحفص الله سبيه سل ان عليه
السلام *
- II Fol 375^b الناب الثاني في وصه بلقيس ملكه سدا و الهدهد وما
يتصل بها *
- III Fol 389^b الناب الثالث في عروة سليمان ابا روحه حرادة و زير
شياطين احد حاتمه و سبب روال ملكه *
- IV Fol 391^b الناب الرابع في ذكر وفاة سليمان عليه السلام
- Majlis XXVIII* On the prophets Isaiah, Jeremiah, Daniel and
Ezra, with an account of Nebuchadnezzar (، بخت نصر) in the follow-
ing five *Bâb* —
- I Fol 394^b الناب الاول في وصه سعياء عليه السلام
- II Fol 398^b الناب الثاني في وصه ارميا
- III Fol 400^b الناب الثالث في وصه دايمال عليه السلام
- IV Fol 405^a الناب الرابع في وصه عويرين شرها
- V Fol 408^b الناب الخامس في ذكر عروة دخت اسر العرب و وصه
برخيا اب ركريبا *
- Majlis XXIX* Luqmân, fol 410^a
- Majlis XXX* Balûqiyâ, fol 413^b
- Majlis XXXI* Du'l-Qarnain, in the following five *Bâb*
- I Fol 420^a الناب الاول في ذكر دايمال و لقنه
- II Fol 421^a. الناب الثاني في ذكر بدد امرة
- III Fol 422^b الناب الثالث في ذكر بعض الحوادث التي كانت في
ايام دى القرنس *

- الباب الرابع في صفة مولده مريم وما يتعلمه
الباب الخامس في دحول مريم إلى القدس الظلمات

Majlis XXXII On the prophets Zacharias John the Baptist Jesus and his mother Mary in thirteen Bab as follows —

- | | | |
|------|----------------------|---|
| I | Fol 433 ^b | الباب الأول في ذكر مولده مريم |
| II | Fol 437 | الباب الثاني وال الله تعالى هنالك دعا وكوريا ربه |
| III | Fol 440 ^a | الباب الثالث في ذكر بيته وسريره |
| IV | Fol 443 ^a | الباب الرابع في ذكر مغيل يعني عليه السلام |
| V | Fol 444 ^b | الباب الخامس في مغيل ذكرها عليه السلام |
| VI | Fol 445 ^a | الباب السادس في مولده عيسى عليه السلام |
| VII | Fol 449 ^a | الباب السابع في ذكر رححه مريم بيتها بعد الولادة من سب لحم الى فرمها * |
| VIII | Fol 450 ^b | الباب الثامن في ذكر حروح مريم وعيسى الى مصر |
| IX | Fol 452 ^a | الباب التاسع في صفة عيسى و * |
| X | Fol 452 ^a | الباب العاشر في ذكر آيات والمعجزات التي ظهرت على عيسى في صفات * |
| XI | Fol 455 | الباب الحادى عشر في ذكر رححه مريم وعيسى عليهما السلام الى بلاد هما بعد موته دوس * |
| XII | Fol 456 ^a | الباب الثاني عشر في قصة العوارض |
| XIII | Fol 457 ^a | الباب الثالث عشر في ذكر حصانص عيسى والمرءات التي ظهرت على دة بعد * |
| | | الى ان رفعه الله الى السماء * |

- Majlis XXXIII* to Antioch fol 476^a The three Apostles who were sent by Jesus
- Majlis XXXIV* Jonah fol 479^b
- Majlis XXXV* The Ashab al Kafh or the Companions of the Cave fol 486
- Majlis XXXVI* Saint George fol 497^b
- Majlis XXXVII* Shamsun (a saint) fol 505^a
- Majlis XXXVIII* The Ashab al Uhud or the Companions of the Trench fol 506^b
- Majlis XXXIX* Barsisa (a saint) fol 512^b
- Majlis XL* Abrahah's expedition against Mecca fol 517^b

Written in fair bold Naskh with the headings in red Dated A.H 1278=A.D 1861

الخاتم محمد حمال بن احمد بن عيسى

Scribe According to a note on the title-page, the MS was obtained from the Âṣafiyah Library of Haiderâbâd (Deccan) in exchange for some books

HISTORY OF MUHAMMAD.

No 980.

foli 107, lines 11, size $8 \times 5^{\frac{1}{2}}$, 5×3

شمائل النبي

SHAMÂ'IL AN-NABI.

An account of the features, manners and character of the Prophet by Abû 'Isâ Muhammad bin 'Isâ at-Tirmidî (تَرْمِيْدِي) (d. A.H. 279 = A.D. 892, see Lib. Cat., vol. v, part 1, No 210)

Beginning —

الحمد لله وسلام على عباده الدين اصطفى قال السبع المطابق

* ابو عيسى محمد بن عيسى من سورة الترمذى (رض الله عنه)

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No 133

For other copies see Berlin, No 9634, Paris, No 712, Bashîr Âgâ, No 159, Waliaddîn, No 772, Hamîdiyah, No 341, Nûr 'Usmâniyah, Nos 1168-75, Ayâ Sûfiyah, No 764, Kopr, No 354; Bûhâr, No 21, and Râmpûr, p 94. See also Brock, vol 1, p 162, and Hâj Khal, vol iv, p 70

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see Iktifâ' al-Qunû', p 133

Written in fair *Naskh*, with some marginal and interlinear notes. Slightly worm-eaten

Not dated Probably 16th century

Three fly leaves at the beginning and one at the end contain
miscellaneous notes and extracts from various books of Hadī

No 981

foli 60 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$ $5\frac{1}{2} \times 2$

The Sūra

Another copy of the sūra witr beginning is the above

According to the following colophon the present copy dated
A.H. 1173=A.D. 1759 was transcribed by Ali ash-Sharshabī a
disciple of Shaikh Ali bin Ahmad as-Sāidi al-Adawī (d. A.H. 1189=
A.D. 1775 see *Silk and Durar* vol. iii p. 206) —

كتبه التحبير على السرياني لفترة عصر الله له ولوالده وابنه
الله بن واحدها عن العلامة السنجي على الله دى العدوى فعمد الله
له امس و كان الفرج منه يوم الجمعة بادي عسرين شهر شوال سنة ١١٧٣ *

Written in fair Naskh with marginal notes The headings are
in red

No 982

foli 175 lines 25 size $10 \times 5\frac{3}{4}$ $7\frac{1}{2} \times 3\frac{1}{2}$

شرح سماں النبی

SHARH SHAMĀ' IL AN-NABI

A commentary on the *Shamā' il an-Nabi* of At Tirmidī by
Isamaddin Ibrahim bin Muhammad bin Arabshah al-Isfara'ini
عاصم الدين ابراهيم بن محمد بن موسى الاصفرايني

Beginning —

الله الذي حمل الاسل مصطفى ناكم السماں و صدره احمد
الحالون محمود المصاہل الح*

The author a most diligent scholar of Transoxiana who wrote
several useful works was born at Isfara in a town in the neighbour
hood of Naisapur He was appointed professor in the Madrasah
founded by Shahrukh Muza (A.H. 807-850=A.D. 1404-1447) but

subsequently he resigned this post, and went to Bukhârâ, in A.H. 926=A.D. 1520, where he enjoyed the favour of its ruler, 'Ubaiddallâh Khân (A.H. 940-946=A.D. 1533-1539). He died in A.H. 944=A.D. 1537. See Habîb as-Siyâr, vol. iii, *Juz* iii, p. 348, *Hadâiq al-Hanafiyah*, p. 373, and Brock, vol. ii, p. 410.

For other copies of the work see Eseur, No. 1733, Kopr., No. 315, and Râgîb Pâshâ, No. 280. See also Hâj Khal, vol. iv, p. 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabî' II, A.H. 1030=A.D. 1621

No. 983.

fol. 23, lines 25-35, size $11 \times 6\frac{1}{2}$, 8x4

شرح شمائل النبي

SHARH SHAMÂ'IL AN-NABI.

An incomplete and imperfect copy of a rare commentary on the same *Shamâ'il an-Nabi* of At-Tirmidî, by Amîr Nasîmaddîn Muham-mad, commonly called Mîrak Shâh میرک شاہ، امیر، یہم الدین محمد المسقمر دمیرک ساہ،

Beginning —

الحمد لله وسلام على عباده الذين اصطفى افتح هذا الكتاب السريء

* العظيم المعدار بحمد الله الكريم العفار الج

The author, Mîrak Shâh, who flourished in the middle of the 10th century of the Hijrah, was the son of Amîr Jamâladdîn 'Atâ'allâh al-Husainî (d. A.H. 930=A.D. 1524), the author of a Persian work, entitled *Rawdat al-Ahbâb* (see Lib. Cat., vol. vi, No. 496) Khwând Amîr, in the *Habîb as-Siyâr*, vol. iii, *Juz* iii, p. 349, while speaking of Mîrak Shâh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sultânîyah Madrasah of Harât.

Numerous folios seem to be wanting after fol. 20. The present copy breaks off abruptly in the middle of the chapter باب صلوة الصبحي

The first twenty folios are written in ordinary *Nasta'lîq*, and the rest in *Nîm-Shikastah*, apparently by different scribes.

Not dated Probably 18th century

No 984

fol 12o lines 21 size $7\frac{1}{2} \times 4\frac{1}{2}$ 5 x 3

شرح شمائل النبي

SHARH SHAMA'IL AN-NABI

A rare copy of a commentary on the same *Shama'il an Nabi* of At Tirmidī by Shamsaddin Mawlā Muhammad al Hanafī حسن الدين شمس الدين محدث الحنفی صولی

Beginning —

قال سكر الله سعدة الحمد لله الحمد هو العذار التحمل الاحتقاري

من نعمه او عدها الحج *

The author Mawla Muhammad al Hanafi who flourished in the middle of the 10th century of the Hijrah was a disciple of Amir Jumaladdin Atta' Allah al Husaini (*d* A.H. 930=A.D. 1524) as appears from the following note on the title page a note said to be a copy of one written by the author himself —

برمدى عذر از سى حامع ه فاب دارد ازانحمله نكى سمال
الى اس اسله الصلة و السلام و ان از احس سمال و گندى اس
كه درس ناب ه كرده اند و مدامس و برکات سيدا دارد و برای هر مهم
كه بخواهد مقصود حاصل سود و اين معنی محرب گستره کدا افاد سند
و اسد دا الامر حمال الدین عطاء الله مدظله العالى فى سرح المسکونه
ر بعد اس سجن را ارسل سپورده ام نعل هده العاده من خط اسا
المجتمعين سدد المدععين مولى التحفي الملة والدين *

Khwand Amir in the *Habib as Siyar* vol III *Juz* III p 349 while speaking of Mawla Muhammad al Hanafi in the present tense describes him as a man of vast learning and some piety adding that he held the post of professor in the Sultaniyah Madrasah of Harat.

The work was completed as stated by the author at the end on
Tuesday the 6th Jumada I A H 926=A D 1520

Written in small and close Nasta liq with some marginal notes marked with the words *alba* & *ala*. The headings are in red. Slightly water stained.

Dated A.H. 935 = A.D. 1529

Two seals bearing the inscription مَحْبُ احْمَدَ عَنِ الْوَعْلَى are found at the end. The title-page also contains three seals, but illegible.

No. 985.

fol. 136, lines 19, size 10×7 , 7×4

شرح شهادت النبی

SHARH SHAMĀ'IL AN-NABI.

The unique copy of a commentary on the same *Shamā'il an-Nabi* of At-Tirmidī

The author, who does not reveal his name, refers on fol. 86^a to Sayyid Asīladdīn, whom he calls أَسْنَادُ الْأَسْنَاد (the teacher's teacher). This Asīladdīn, whose full name was Amīr Sayyid Asīladdīn 'Abdallāh b. 'Abdarrahmān al-Husainī ash-Shirāzī wrote a comprehensive history of the Prophet, entitled *Durj ad-Durar* (see Lib. Cat., vol. vi. No. 485), and died in A.H. 883=A.D. 1478. See *Habib as-Siyar* vol. iii, *Juz* iii, p. 335.

Beginning

الحمد لله و سلام على عبادة الدين اصحابي قال المسجى الخطاط ابو عيسى محمد بن عيسى بن سورة الترمذى الموصى ، رحمه الله ناف محادى فى حلوى رسول الله صلى الله عليه وسلم اى هدا ناف فى بيان احاديث ، واردة فى حلوى رسول الله الحج *

Written in fair *Naskh*, with quotations from the text in red
Not dated Probably 18th century

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the *Shamā'il* of At-Tirmidī.

No. 986.

fol. 275, lines 25, size $8\frac{1}{2} \times 6$, 6×4

شرح شهادت النبی

SHARH SHAMĀ'IL AN-NABI.

A copious commentary on the same *Shamā'il an-Nabi* of At-Tirmidī, by Zainaddīn 'Abdarra'ūf Muhammad b. Tāj al-'Ārifīn b.

رسن الدس عدد الروف محمد عبید الدین الحدادی المساوی
d 1031 = A 11 ٢ ii نسخ العارض بن على بن رس العادی الحدادی المساوی
1622 see Lib Cat vol ١ part ii No 420

Beginning —

شُعَادِلْ أَسْلَ الْفَصَادِلْ فِي الْتَّعْدِيزْ وَالْعَدْمِ عَوَادِدْ أَرْبَابِ الْقَوَادِيدْ
وَفِي كُلِّ مَطْلَعِ قَوْمٍ حَمْدُ الدَّاَبِ الْمَعَالِيَهُ الْمَسْوَحَهُ لِكُلِّ كَمَالٍ وَحَلَالٍ
حَمْلٌ وَنَعْظَمُ الْحَمْلَهُ *

In the preface the author mentions two commentaries on the *Shama'ī* of At Tirmidī one by Isamaddin al Isfahāni (No 982 above) and the other by Ibn Hajar al Haytāmi (*d* A.H. 973 = A.D. 1565) The former says our author although a good production contains some merely conjectural and hypothetical explanations while the latter based on the former curtails important matter and he zealously reprimands the author for spending time over unnecessary points Our author being requested by some of his learned friends wrote the present work electing materials from both the commentaries with handsome additions of his own The former is referred to with the initial of its author's name viz *معلم* and the latter with the word *السراج* The work was completed as stated by the author at the end in A.H. 990 = A.D. 1591

For other copies see Alger No 1666 Yeni No 241 Rüyib
Pasha No 281 Nuri Usmaniyah No 1034 İva Sufiyah No 601
and Asafiyah p 870 See also Haj Khal vol iv p 71 and Broel
vol 1 p 162

The present copy was transcribed as stated in the following colophon from the author's original draft -

قال المرلوك رحمة الله تعالى مد او الفراع من هذا التعليم
المدمون سنه ٩٩٩ من هجرة المدعوه لكافه الانام عليه اصل
الصلة اشرف السلام كتفت هذه المسئله المعاشه من سمحه اصل
المعلم على حسب الطايه *

Written in Naskh with occasional rubrics Tell 106^b and 107 contain short lacunae

Dated the 16th Safar A.H. 1096=A.D. 1684

A table of contents is prefixed to the work.

The title page contains a short biographical notice of Nadr bin Shumail the well known grammarian of Basrah who died in A H 203=A D 818

No. 987

، ، foll 334 lines 17, size $8\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another incomplete copy of the same work. It corresponds with foll 147^b-285^a of the preceding copy, and begins with the following chapter —

نَبَّابُ مَا حَادَ فِي صَفَةٍ وَصَوْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *

Written in fair Naskh, within double red-ruled borders. Not dated. Probably 18th century.

No. 988.

foll 277, lines 27, size 9×6 7×4

الموَاهِدُ ، الْمُحَمَّدِيَّةُ

AL-MAWĀHIB AL-MUHAMMADIYAH.

An autograph copy of the author's copious commentary on the same *Shamā'il an-Nabī* of At-Tūmīdī composed in A.H. 1196=A.D. 1782.

Author Sulaimān b. ‘Umar b. Mansūr al-‘Ujailī ash-Shāfi‘ī سليمان بن عمر بن منصور العجيلي الساعدي الارهقى al-Azharī, called Al-Jamal الم Jalāl. He was born at Minyat al-‘Ujail (a village in Egypt) He studied in Cairo, served there as professor in the Madrasah Al-Ashrafiyah, and wrote, besides the present work, a glossary on the *Tafsīr al-Jalālāt* of As-Suyūtī, a commentary on *Al-Hizb al-Kabīr* of Ash-Shādīlī (d. A.H. 656=A.D. 1258), entitled القوْلُ الْمَبِيرُ فِي سُرْحِ الْعَرْبِ الْكَبِيرِ, and a glossary on the *Fath al-Wahhāb* of Abū Yahyā Zakarīyā al-Ansārī (d. A.H. 926=A.D. 1520). He died in A.H. 1204=A.D. 1790. See *Iktifā' al-Qunū'*, p. 116, and Brock, vol. II, p. 354.

Beginning —

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 ... اَمَا بَعْدَ لَمَا كَانَتْ مَعْرُوفَةً احْدَادِيَّةً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْرَاهِيمُ، الْعُلُومُ
 وَادْبَابُ الْعِلْمِ *

We are told in the preface that the present work is really an abridgment of Al Munawī's commentary on the *Shama'il an Nabi* of At Tirmidī (No 986 above) with some additions from sources to which the author constantly refers

No copy of the work is noticed in any other catalogue

Written in cursive Nasl̄ah with occasional rubrics. The numerous additions and alterations and the general appearance of the MS suggest that it is the author's original draft

Dated 4 H 1196=A.D. 1782

No 989

fol 203 line 23—25 size 10×6½ 7¹×5

دلائل المسوأ

DALĀ'IL AN-NUBŪWAT

A fairly old copy of the *Dala'il an Nabuwat* a work containing proofs of Muhammad's prophetic mission complete in three *Juz'*

Author Abu 'Uaim Ahmad bin Abdallah bin Ahmad bin Ishaq al Ifahani ابو عیم احمد بن عبد الله بن اسحاق الاصفهانی a well versed traditionist and a Sufi of great eminence. He was born in Rajab A.H. 336=A.D. 948 or according to some in A.H. 334=A.D. 946 In A.H. 356=A.D. 967 he travelled to Baghdad and subsequently visited other places such as Basrah Kufah and Naisapur for the sake of acquiring knowledge. He wrote several books and died at Isfahan on Sunday the 21st Muharram A.H. 430=A.D. 1038 For his life and works see *Tabaqat* by Ibn al Mulaqqin fol 26^b *Tabaqat* by Al Isra'īl fol 228^b *Tabaqat al Kubri* by As Subki vol m fol 136^b *Tabaqat* by Ibn Qadi Shuhbah fol 27^b *Tadribat al Huffaz* vol m p 291 *Yaqut* vol 1 p 806 *Al Ansab* by As Samani fol 41^a *Mirat al Janan* fol 253^a *Ibn Khallikan* (De Slane's translation) vol 1 p 74 *Dustur al Ilam* fol 142 and Broel vol 1 p 362

Beginning —

الحمد لله وسلام على عباده الذين اصطفوا احرارنا السبع الامام العترة
العالم العترة الحاضر سعد الحضر انس محمد بن سهل الانصاري رحمة الله مولاه
عليه وبحضوره سمع بذلك في سنه سبع وعشرين وـ من مائة في مدرسة

رَدَارُ الْخَلَاوَةِ عَمْرُهَا اللَّهُ قَالَ احْمَدُ بْنُ السَّدِيقِ أَبُو سَعْدٍ مُحَمَّدُ بْنُ مُحَمَّدٍ
الْمَطْرَزُ رَحْمَهُ اللَّهُ وَرَأَهُ عَلَيْهِ دَارَةُ دَاعِيَيْنَ وَإِنَّ اسْمَعَ قَالَ احْمَدُ بْنُ الْإِمامِ
أَبُو دَمْدَمَ أَحْمَدُ بْنُ عَدَدِ اللَّهِ بْنِ أَحْمَدَ بْنِ إِسْحَاقَ فَرِأَهُ عَلَيْهِ قَالَ الْحَمْدُ لِلَّهِ
وَلِلَّهِ الدُّلُومُ الْجَسَامُ وَصَدِقُ الْآلَاءِ الْعَطَامُ الْحَمْدُ لِلَّهِ *

In this the scribe, Yāhvā bñ Abī'l-Qāsim bñ Abī Fūās al-Hairānī tells us that he read the work in A.H. 539=A.D. 1145 with Sa'd al-Khan Ibn Muhammad bñ Sahl al-Ansārī (d. A.H. 541=A.D. 1147, see Tabaqāt al-Kubrā by As-Subki vol. v, fol. 228^v) who himself had read it at Isfahān with Abū Sa'd Muhammad bñ Muhammad al-Mutarrif (d. A.H. 503=A.D. 1110 see Mu'āfi al-Janān, fol. 286^v), a pupil of the author.

The work is divided into thirty-five chapters a table of which is given at the end of the preface, foll. 2^a-4^a

For other copies see Bi Mus. Suppl., No. 510, and Cano, vol. i p. 341. See also Hāj Khal vol. iii, p. 237. The work has been printed at Haidarābād in A.H. 1320

Written on old creamy paper in fān Naskh

The first folio is seriously damaged

Dated Tuesday, the 5th Du'l-Hijjah A.H. 603=A.D. 1207

يَحْسَنُ بْنُ أَبِي القَاسِمِ بْنِ أَبِي فَرَاسٍ بْنِ دُرْكَابَ بْنِ سَعْدَانَ بْنِ سَلَامَةَ
بْنِ الرَّحَاحِ الْحَرَانِيِّ

No. 990.

foll. 66, lines 15, size 9×5½, 7×3½

كتاب المراج

KITĀB AL-MI'RĀJ.

A rare copy of a work on the *Mi'rāj* or the Prophet's ascension to heaven

Author Abu'l-Qāsim 'Abdalkārim bñ Hawāzin bñ 'Abdalmalik bñ Talhah bñ Muhammad al-Qushānī ابو القاسم عبد الكريم بن هوارن بن قوشانی (d. A.H. 465=A.D. 1074 sec Lib. Cat., vol. xiii, No. 828)

Beginning —

الْحَمْدُ لِلَّهِ مُؤْمِنُ الدِّينِ وَيَاصْرَةُ وَمَوْصِحُ الْحَسْنَى نَصَائِرُ الْحَمْدُ لِلَّهِ *

Cf. Hāj Khal, vol. v, p. 153

The author tells us in the preface that the question of the

Prophet's ascension to heaven being the subject of serious controversy among Muslim divines he gives in this work a correct and authenticated account to refute all disbelievers

The work is divided into the following chapters —

Fol 4 ^a	باب ذكر الاحياء الواردة في المراج
Fol 31 ^a	باب ذكر الاسللة في المراج
Fol 38 ^a	باب في ذكر الحصائر التي حس بها سبعة صلوات الله عليه و سلامه في ليلة المراج *
Fol 47	باب و احذفوا في رواية الله سبحانه ليلة المراج
Fol 50 ^b	باب ذكر لطائف المراج
Fol 54 ^a	باب في ذكر ما قال سبعة المتصورة في ذلك
Fol 61	باب في تفسير قوله و النعم اذا هوى

No other copy of the work is known

Written in good Naskh. Short lacunae are found on fol 2
16 and 17^a. The headings of the chapters are in red

Not dated. Probably 15th century

There are some marginal notes by Ahmad bin Muhammad bin Ahmad bin Abdalwahhab al Husami al Husani al Misri and in one at the end he says that while studying the MS A.H. 880 = A.D. 1475 he corrected it throughout

No 991

fol 341 lines 15 size 10 x 7 6½ x 4

السعادة بتعريف حقوق المصطفى

ASH-SHIFĀ' BITA'RĪF HUQŪQ AL-MUSTAFĀ'

A very authentic and reliable work on the excellencies and merits of the Prophet and the obligations of people towards him by Qadi Abu'l Fadl Iyad bin Musa bin Iyad Yahsubi al Maliki (d. 544 A.H. = 1149 A.D.) فاصى ابو الفضل عباى بن موسى بن عباى (اى المالكى) see Lib Cat vol v part 1 No 207)

Beginning —

* الحمد لله المعرف باسمه الاسمي المختص بالملك الاعر الاحمى الح

For the contents of the work see Berlin, No 2559 See also Br Mus Suppl, No 159, India Office, No 163, Paris, Nos 1953-6, Goth No 719, Ca110, vol 1, pp 245, 288, Leyden No 2,000, Hûr Lailâ, Nos 130, 131, Basîr Âgâ, No 157, Waliaddîn, Nos 764-769, Hamîdiyah, Nos 368-373, Yekî Jâmi', No 262, Nûr 'Usmâ-nîyah Nos 1126-1165, Ayâ Sûfiyah, No 745, Bûhâr, No 24, Râmpûr, p 658, and Kopî, No 352 For commentaries and abridgment see Hâj Khal, vol iv, pp 56-62, and Brock, vol 1, p 369

The work has been several times printed viz, in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276 and 1312 It has been twice lithographed in India, viz, in A.H. 1279 and 1287

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders

Dated A.H. 990=A.D. 1582

No 992.

foll 274 lines 19, size $12\frac{1}{4} \times 7\frac{3}{4}$, $9 \times 4\frac{1}{4}$

The Same

A very good and valuable copy of the same work

Beginning —

و صلاته و سلامه على اخر حلقة محمد و آله و صحبة - احربيا السديع
 الاجل الفقيه الامام الاديه ، العاصل ابو عدالله محمد بن احمد بن
 جعفر بن محمد بن حماد بن سعد بن حمير الكهانى بعرائى عليه وى
 الحادى و العسرين لجمادى الآخرة سنه ثلاث عشرة و سـ ، مائة بدر
 الاسكندرية والاحربى السديع الفقيه العاصى الامام الحسن ابو عد الله
 محمد بن ابي محمد عدالله بن الفقيه العاصى الامام العالم ابي
 عد الله محمد بن عيسى التمذى احارة والاحربى العاصى الفقيه الامام
 الاوحد الحافظ العاصل الاديه ، علم الحفاظ ابو الفضل عباس بن موسى
 بن عباس البصري رحمة الله سماعا منه والحمد لله المتعز باسمه

* الاسمى الح*

Written in beautiful Naskh with a tastefully illuminated frontis piece within gold blue and black ruled borders. The words *Qism Bab* and *Fasl* are generally written in gold while the headings of the chapters are in red. Two fly leaves at the beginning contain a table of contents of the work.

Not dated Probably 17th century

No 993

foli 247 lines 23 size 8×5 6×3

The Same

Another copy of the same work beginning as usual. A large number of the folios are misplaced while some are wanting. A fly leaf containing a biographical account of the author is erroneously interposed in the text after fol 241. The last folio which is wrongly placed after fol 242 contains the following colophon —

سم الكتاب السعاد على بد العدد الله العبر الى رحمة
رب العبد الراحي عدو الله و عوراته على بن ابراهيم عذر الله له ولوالدته
ولتحميم الله اس و كان الفراع من سنته يوم السبت الرابع والعشرين من شهر صفر الحجر سنه احدى و سبعين و مائه و ألف *

Written in fair minute Naskh with some marginal notes derived from Al Khafaji's commentary (No 997 below). In several places the ink has slightly corroded the paper.

Dated Saturday the 24th Safar A H 1171=A D 1757
Scribe على بن ابراهيم

No 994

foli 290 lines 19 size 9½×6½ 6¹×3¹

The Same

Another copy of the same work.

Beginning —

احذروا اذوا و سدوا السبع الفعنة الامام العائم الحافظ المعفن صد
احدى سبعين عمدة || د ركي الدين ابو محمد سعد العطيم من عدد الفوعي

بِنْ عَدْدِ اللَّهِ الْمَدْبُرِيِّ تَعْمَدَةِ اللَّهِ نَمْعَرِيِّ وَابْنَةِ الْبَجْدَةِ بِوْحَمْتَهِ وَالْأَنْدَارِيِّ
 السَّيِّدِ الْأَحْلِ الْعَاصِلِ ابْنِ الْحَسَنِ حَمْدَهُ بْنِ أَحْمَدَ بْنِ جَبَرِ الْكَدَافِيِّ
 الْأَدَلِسِيِّ مَا لِلْعَصَمِ الْعَاصِلِ الْأَمَامِ الْعَالَمِ الْحَاطِفِ
 بِوْفَعْلِ عَيَّاضِ بْنِ وَسَىْ بْنِ عَدَاضِ السَّهْمِيِّ رَصِيَ اللَّهُ عَمَّهُ وَأَرْصَادَهُ
 الْحَمْدُ لِلَّهِ الْمُتَعَزِّزِ دَاسِمِ الْأَعْمَى الْحَمْدُ *

Written in Arabian *Naskh*, within double red-ruled borders.
 The headings are in red.

Dated Monday, the 19th *Shawwâl* A.H. 1240=A.D. 1824

No. 995.

foll. 431 lines 17, size 9×6 $6\frac{1}{2} \times 3\frac{1}{2}$

شرح السعاء

SHARH ASH-SHIFA'.

A commentary on the preceding work by 'Alî bñ Sultân
 Muhammâd al-Qâriî al-Hârawî المروي القاري المسمى سلطان محمد بن علي (see Lib. Ctr., vol v part 1 No 237)
 1014=A.D. 1605, see Lib. Ctr., vol v part 1 No 237)

Complete in two separate volumes

Vol I

Beginning —

الْحَمْدُ لِلَّهِ إِنْدَى ابْرَلِ الْعَرْوَانِ شَعَاعَ لَمَّا وَيْ الصَّدَرُ وَهَدَى وَرَحْمَةً

* للمؤمنين الحمد

This concise but useful commentary, according to the colophon
 of vol II (see No. 996 below), was completed at Mecca in the middle
 of Ramadân A.H. 1011=A.D. 1603

The present volume ends with the third *Bâb* of the first *Qism*
 dealing with the prerogatives that the Prophet enjoyed according to
 the Qurâ'ân and the Hadîs.

For other copies of the work see Paris, No 1958 Hamîdiyah
 Nos 331-334, Nûr Usmaniyyah, Nos 997-1021, Ayâ Sûfiyyah No
 588, Kopr, No 312, and Cairo vol 1, p 359 See also Brock
 vol 1, p 369, and Hâj Khal, vol IV, p 61

The work has been printed in two vols. Constantinople, A.H.
 1290

Written in fair *Naskh* with an illuminated *Unwan* and a gilded frontispiece The quotations from the text are in red
Not dated Probably 19th century

No 996

foll 380 lines 25 size 9×6 $6\frac{1}{4} \times 3\frac{1}{2}$

The Same

Vol II

The second volume of the same commentary beginning with the second *Qism* dealing with the obligations of people towards the Prophet

The colophon runs thus —

دُرْجَةِ رَحْمَةِ اللَّهِ وَسَلَعَهُ أَوَاسِطُ مَصَانِ الْمَارِكَ عَامُ اَحَدٍ سَبْعَانَهُ
سَعْدُ الْأَلْفِ مِنَ الْمُجَاهِدِينَ الَّذِينَ إِلَيْهِ الْمَدْعَةُ هـ دَلِيلُكَ سَمَكَةَ الْمَكْرُومَةِ
الْأَمْمَةُ *

The colophon is followed by a few short anonymous poems in praise of the present work

Written in minute *Naskh* with the headings in red The quotations from the text are underlined with red

Dated Thursday the 17th Rabī II A.H. 1226=A.D. 1811

No 997

foll 546 lines 25 size $10\frac{1}{4} \times 6\frac{1}{4}$ $8 \times 4\frac{1}{4}$

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

NASIM AR-RUYAD

The first volume of a comprehensive commentary on the same work by Shihabaddin Ahmad bin Muhammad bin Umar al Khafaji al Misri (d. A.H. 1069=A.D. 1658 see Lib Cat vol 22 No 793)

Beginning —

إِنَّمَا لَهُ الدَّى بِوَرِّ الْحَاجِسِ سَعْدَهُ الدُّرُورِ الْمَسِّ الْجَعْلِ *

We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it *رسالة الرباعي في شرح عيادة القاصي عيادة*. He completed it in A.H. 1058=A.D. 1648

The present volume ends with the following heading

* *وصل في اسْعَانِ الْعُمُرِ وَ حِدْسِ السَّمْسَ*

For other copies of the work see Alger, Nos 1673-6 Yeni, Nos 238-40, Hûr Lailâ, Nos 104-7, Hamîdiyah, Nos 335-7, Nûr 'Usmâniyah, Nos 983-96, Ayâ Sufiyah, No 592, Kopr, No 302, Cairo, vol 1, p 443, and Bûhâr, No 25 See also Hâj Khal, vol iv, p 61, and Brock, vol 1, p 369

The work has been printed in four vols, Constantinople, A.H. 1267

Written in elegant *Naskh*, with quotations from the text in red
Not dated Probably 18th century

No. 998.

foll 291, lines 29, size $10\frac{1}{4} \times 6\frac{1}{2}$, $8 \times 4\frac{1}{4}$

The Same

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second *Juz*, beginning with *فصل و اما الصور الثالث فهو مختلف الحالات* and ending with *فصل ومن معه راته صلى الله عليه وسلم في احياء الموتى و كلامهم له*

Written in fair *Naskh*, with quotations from the text in red
Not dated Probably 18th century

— — —

No. 999.

foll 286, lines 35, size $11 \times 7\frac{3}{4}$, $8\frac{1}{4} \times 5\frac{1}{2}$

The Same

Another detached volume of the same work, designated in the following colophon as the third *Juz* —

*وَهُدْ تِمَ الْجُرْءَةِ الْعَالِمِ ، مِنْ شِرْحِ السَّعَادِ وَ يَتْلُوَهُ الْجُرْءَةُ الْرَّابِعُ وَ اللَّهُ أَعْلَمُ وَ يَتْلُوَهُ فِي الْرَّابِعِ فَصَلْ وَ اَمَا فَوْلَهُ صَلَى اللَّهُ عَلَيْهِ وَ سَلَّمَ **

Beginning —

فصل من معجزاته صلى الله عليه وسلم في أحاديث الموسى و كلامهم

* الع

Written in fair *Naskh* with quotations from the text in red
Slightly water stained The first sixty folios are worm eaten

Not dated Probably 18th century

No 1000

foli 398 lines 33 size $11\frac{3}{4} \times 8$ $8\frac{1}{2} \times 5$

The Same

Another copy of the second *Juz* of the same work beginning
with فصل في سعاده صلى الله عليه وسلم بما هو كرامه الاسرار
and ending with صل ومن اعطامه و اكتاره صلى الله عليه وسلم

Colophon —

تم التحرر الناجي من سرح السعاد للسباب على التمام و الكمال
و نبذة الناجي الرابع من العسم الناجي في حكم الصلة عليه صلى

* الله عليه وسلم *

Written in fair *Naskh* with quotations from the text in red
Not dated Probably 18th century

The title page contains a note in Turkish dated A.H. 1227=A.D.
1812 indicating that the MS was once given by Hafiz Wahiddin
Pasha to a Madrasah in Constantinople

No 1001

foli 83 lines 21 size 10×7 $7\frac{1}{4} \times 5$

و سلسلة المعينات إلى مساعدة سيد المرسلين

**WASILAT AL-MUTA'ABBIDIN ILÂ
MUTÂBI'AT SAYYID
AL-MURSALÎN**

The unique copy of a comprehensive work on the life, miracles
and distinctive attributes of the Prophet based on traditions

Author Mu maddîn Abû Hafs 'Umai bñ Muhammad bñ Khîdr al-Mallâ' al-Îrbîlî al-Mawsilî صاحب المدین ابو حفص عمر بن محمد بن خضراء الارطائی الموصلى

The work is divided into twelve books, each being subdivided into twenty chapters. The first second, third, fifth and seventh books are wanting. The present volume which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qurâن, his comments on some verses of the Qurâن, his lectures admonitions precepts and interpretations of dreams.

Beginning —

كتاب ادکاره و دعواته و فرائنه و تفسیره و خطبه و موعظه و وصایاه وهو
الكتاب الرابع من كتاب الوسيلة و عدد ادوانه عشرون دان العاب
الاول فى ذكرة و تسبيحه - كان على الله عليه وسلم كادر الدكتور الله على كل
حال فى ميامنه و وعدة و سائر احواله الحج *

The author a native of Mawsil, was a man of great piety and vast learning, especially well-versed in *Hadîs* and *Tafsîr*. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name *Al-Mallâ'*. A large number of people, including learned men, jurists noblemen and kings, had much faith in him and flocked round him to seek his blessings. Every year in the month of Rabi' I, he held a mass meeting to celebrate the Prophet's birth. The meeting was attended by the Governor of Mawsil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultân Nûraddin Mahmûd bñ Zangi (A.H. 541-569=A.D. 1146-1174) erected a mosque and a madrasah in that part of the city of Mawsil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultân, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See *Kitâb al-Rawdatain*, fol 217^b.

The exact date of the author's death cannot be traced. From an autograph note, dated A.H. 569=A.D. 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.

The twenty chapters of the present part are as follows —

- | | | | |
|-------|---------------------|--|----|
| I | Fol 3 ^a | الناب الاول فى ذكرة الله و | ٨٣ |
| II | Fol 5 ^a | الناب الثاني فى كفنهه دعائه و اوقاف دعائه | |
| III | Fol 5 ^b | الناب الثالث فى ذكر دعائه بكرة و عسنه | |
| IV | Fol 8 ^b | الناب الرابع فى ذكر حامع ادعنته | |
| V | Fol 10 ^a | الناب الخامس فى ذكر استغفاره و اسعداده | |
| VI | Fol 12 ^a | الناب السادس فى ادكاره فى يومه وليلته | |
| VII | Fol 16 ^b | الناب السابع فى ذكر الصلوة عليه | |
| VIII | Fol 17 ^b | الناب الثامن فى ادكاره و ادعنته عدد ما عرض
من الامور و العرواد * | |
| X | Fol 22 ^a | الناب التاسع فى ذكر دعائه بعد ركعى الفجر | |
| XI | Fol 23 ^a | الناب العاشر فيما يغوله بعد صلاة الصبح و يعلمه | |
| XII | Fol 24 ^b | الناب الحادى عشر فيما كان يغوله بعد صلاة الظفير | |
| XIII | Fol 25 ^b | الناب الثاني عشر فيما فاله بعد صلاة العصر | |
| XIV | Fol 26 ^b | الناب الثالث عشر فى ذكر قوله بعد صلاة المغرب | |
| XV | Fol 27 ^b | الناب الرابع عشر فى قوله بعد العشاء و العيادة
الدعاء من الناس والبركه * | |
| XVI | Fol 28 | الناب الخامس عشر فى ادكاره و ادعنته فى المصح
والعمره * | |
| XVII | Fol 30 ^b | الناب السادس عشر فى ذكر نلاوته القرآن و يعربيه
له و مدة اقامه فرائنه و دعائه عند حممه * | |
| XVIII | Fol 33 ^b | الناب السابع عشر فى كفنهه فرائنه و حروف فرائنه | |
| XIX | Fol 38 ^a | الناب الثامن عشر فيما قصورة من الآيات | |
| XX | Fol 48 ^b | الناب التاسع عشر فى ذكر حظنه | |
| | Fol 66 ^a | الناب العشرون فى ذكر مواعظه و وصاته و مانطقو
نه من فصح الكلام وما اول له من الاحلام * | |

The colophon runs thus —

تم كتاب الاذكار و الدعوات و العطس و الموعظ و الوعائدا و ناريل الاحلام
و الحمد لله رب العالمين سلسلة كتاب الطهارة و الصلوات وهو الكتاب
الخامس من الوسلله *

The work is noticed by Hâj Khal, vol vi, p 440.

Written in Naskh, with occasional vowel-points Not dated
Probably 12th century

The title-page bears the following four seals

- 1 A seal bearing the inscription حَامِلُ قُرْآنٍ
 - 2 A seal bearing the name of Shaikh Muhammad Fâdil bin Shaikh Hâmîd, dated A.H. 1114=A.D. 1702
 - 3 A seal bearing the inscription يَا مُهَمَّد
 - 4 A seal bearing the name of Shaikh Bahâdur, dated A.H. 1194=A.D. 1780

No. 1002.

foll 131, lines 21, size 10×7, 7½×5

The Same

The sixth book of the same work It deals with the Prophet's fasting, alms and the Hajj (pilgrimage), accompanied by his commandments and judgments.

Beginning

The twenty chapters are as follows —

I Fol 2^a الناس الأول في ذكر صيامه قبل رمضان وذكر فرمته
ومناسة وروعيه الهلال +

الباب الثاني في ذكر سحورة و صيامه و ما كان II Fol 4^b
يعلمه في صومه من التقبيل وغيرها *

الباب الثالث في ذكر صيامه في عيور رمضان و
الصلوة فيه *

الباب الرابع في قوله عدد افطاره وما كان يهأر عليه Fol 8^b IV

V Fol 9^a. البال الخامس في ذكر صمامه في "رو" و "البهر" و الأقطار بعد "الروع" في الصوم و افراة المتطوع على صومه *

الناس السادس في اهتكاكيه و اعماله في رمضان VI Fol 10^a

- VII Fol 12^b الناب السابع في قوله في ليلة العذر
الناب الثامن في ذكر صدقة العطر وعمرها
- VIII Fol 13^b الناب التاسع في ذكر حججه و عمره و ذكر
- I X Fol 30^b المبعا و الأحرام *
- الناب العاشر في ذكر دحول مكة و الطواف و
- * السعي *
- XI Fol 45^b الناب الحادى عشر في ذكر الرواح الى عرفة و
- الرووف بها و الدفع و ائام مني *
- XII Fol 52^a الناب الثاني عشر في ذكر ائمها اب و ائم مني
- XIII Fol 59 الناب الثالث عشر في ذكر مكة و المدينة و قوله
- * بهما *
- XIV Fol 64^b الناب الرابع عشر في ذكر فضائحه و حكمه في
- الدعائى و السناب *
- XV Fol 75 الناب الخامس عشر في ذكر حكمه في الفضائح
- و الدباب و العقو *
- XVI Fol 82^b الناب السادس عشر في ذكر العقل و القسامه و
- قطع بد السار *
- XVII Fol 85^b الناب السابع عشر في ذكر حكمه في الرأى و
- العاد و سارب التجمر *
- XVIII Fol 91^a الناب الثامن عشر في ذكر حكمه في النكاح و
- الطلاق و الظهار و غير ذلك *
- XIX Fol 102^a الناب التاسع عشر في ذكر حكمه في الركوة و
- الغريبة و المتراب و غير ذلك *
- XX Fol 108^b الناب العشرون في ذكر مسائل سئلها فاجاب عنها

The colophon runs thus —

بِمِ كِتَابِ صُومَةٍ وَصَدَقَةٍ وَحَجَّةٍ وَعُمْرَةٍ وَاحْكَامَهُ وَفَضَائِاهُ وَمَا سُئِلَ
عَنْهُ وَاجْهَابَهُ وَإِنَّهُ دِلْلَةُ رَبِّ الْعَالَمِينَ بِسْلُوْهُ كِتَابٌ اسْعَارَهُ وَمَعَارِفُهُ وَسُرُّهُ
وَنَعْوَنُهُ وَهُوَ السَّابِعُ مِنْ كِتَابِ الْوَسِيلَةِ أَنْ شَاءَ اللَّهُ بِعَالَمِي *

In a note at the end the scribe Ahmad bin Umar bin Muhammad bin Ibrahim bin Ahmad states that the present copy

was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabî‘ I, A.H. 569=A.D. 1174. Among those who attended these sittings, besides the scribe himself, were Abu’s-Sa‘âdât ‘Abdalqâhir bin al-Hasan bin ‘Ali ash-Shahrazûrî (who was born in A.H. 537=A.D. 1143, and died in A.H. 571=A.D. 1176, see Tabaqât by Al-Isnawî, fol. 138^a), his son, Najmaddîn Abû Mansûr, Sharafaddîn Abû Mansûr Muhammad al-‘Alawî, Shaikh Abû Mansûr ‘Isâ bin Abi'l-Qâsim, ‘Imâdaddîn Abû Muhammad ‘Abdallâh bin al-Hasan bin al-Husain bin Abi's-Sinân ash-Shâhid, his son, Abû Mansûr Muhammad, and Jamáladdîn Abu'l-Barakât ‘Ali bin al-Hasan bin ‘Ali bin al-Hasan bin ‘Imâd. The note runs thus —

مع هذا المحدث وهو المحدث الثالث ، و يستعمل على الكتاب الخامس وال السادس من كتاب و سلسلة المتعددین على مؤلفه السجع الجل السيد معین الدین علم السدی ابی حمّس عمر بن محمد بن النھر الملاع و اعلى فی الداریین درحاته المسادۃ الاحلاء سعدداً السید الجل الامام العالم الاوحد الاکمل الرضی حجۃ الدین تاج الاسلام فاصی القصاة حمال الملة نہاء الاسلام امام التحریمین رئیس العلماء سیداًی ابو السعادات عد العاھرین الحسن بن علی بن العسم السجور روای نبھ ، اللہ مبجده و ولدۃ الاحل السید بجم الدین ابو مدهصور حرسۃ اللہ و السید الامل المقدس ، شرو ، الدین شاعر الاسلام ابو مدهصور محمد بن ... بن محمد بن محمد بن عبد اللہ العلوی دام علواه سمع الكتاب الاول و اکثر الذانی و السیع الامین العدل ابو مدهصور عیسیٰ بن ابی العسم و السیع الامین العدل عماد الدین ابو محمد عبد اللہ بن الحسن بن الحسین بن ابی السبل الساھد و ولدۃ ابو مدهصور محمد و صح لہم دلائی نقرۃ السیع الامام الامین العدل جمال الدین ابی الدرکات علی بن الحسن بن علی بن الحسن بن عماد معطمه و صح لہم العافی نقرۃ ناسخ الكتاب احمد بن عمر بن محمد بن ابراهیم بن احمد و دلائی فی محالس عدۃ آخرها الثلثاء سادس شعبان ربع الاول سنة تسع و ستین و مسمائۃ *

The above note is attested by the author in his own hand thus —

صح للجماعة المذكورة هدا السماع في التاريخ المذكور كتبه عمر بن معاذ بن الحصري ومن سمع أبا محمد عبد الله بن محمد بن علي بن الشافع المعروف بالطبطباني عليه السلام *

Written in fair *Naskh*, with occasional vowel points. Not dated. Evidently 12th century. Slightly worm eaten and water stained.

The title page bears the same seals as are found in the preceding volume.

No 1003

fol 79 lines 21 size 10×7 $7\frac{1}{4} \times 5$

The Same

The eighth book of the same work. It deals with the Prophet's receiving deputations from various Arab tribes, his letters addressed to kings and chiefs of tribes, his appreciation of paenegyric poems and the rewarding of their authors, and his occasional utterance of foreign and strange words.

Beginning —

الكتاب السادس من كتاب الوسيلة وهو يسئل على ذكر وفادة الوفود عليه و مكاناته إلى الملوك و العادل و مذايحة السعراو له و انسناعة و حوارية عليه و قوله فيه وما نطق به من اللئام وعدة أبوابه عشرون غالباً
الباب الأول في ذكر وفادة الراجح *

The twenty chapters are as follows —

- | | |
|-----------------------|---|
| I Fol 2 | الباب الأول في ذكر وفادة بعض |
| II Fol 4 | الباب الثاني في ذكر وفادة بعده |
| III Fol 6 | الباب الثالث في ذكر وفادة عامر وفادة سعد |
| | بن يكرو * |
| IV Fol 7 ^b | الباب الرابع في ذكر وفادة العاروه بن عمرو وفادة |
| | عبد القيس * |
| V Fol 10 ^b | الباب الخامس في ذكر وفادة نبيه ~ |
| VI Fol 11 | الباب السادس في ذكر وفادة طي |

- VII Fol 13^a الناب السابع في ذكر وفده ريد
- VIII Fol 13^b الناب الثامن في ذكر وفده كندة وصود
- FX Fol 15^a الناب التاسع في ذكر وفده طهفة بن أبي رهير * البهدي *
- X Fol 16^a الناب العاشر في ذكر وفده نبى العحارب و ود * دان *
- XI Fol 17^a الناب الحادى عسر في ذكر وفده مرتا بن فرس و ود سلامان الدنس دعا لهم *
- XII Fol 18^b الناب الثاني عسر في ذكر مسائل سائلها اليهود لما ودوا على رسول الله *
- XIII Fol 27^a الناب الثالث عسر في ذكر كتبه الى الوارك و قبائل العرب و عندهم *
- XIV Fol 35^b الناب الرابع عسر في ذكر اسماععه السعر و ابله به وحده المدح *
- XV Fol 40^a الناب الخامس عسر في ذكر ما مدح به في اهوله الى ان يبعث *
- XVI Fol 47^a الناب السادس عسر في ذكر مدائخ الصديق و مدائخ هر و على *
- XVII Fol 56^b الناب السابع عسر في ذكر مدح ابن الر بعري و كعب بن رهار و الانسي *
- XVIII Fol 60^a الناب الثامن عسر في مدائخ العناس بن مرداس وعنة من السعرا *
- XIX Fol 68^b الناب التاسع عسر في ذكر ما قال عند معاذ السعر وما فعله و حواره للشعرا *
- XX Fol 77^a الناب العشرون في ذكر مصاديق به من عريب اللغة العربية و ما تكلم به من اللغة العصرية التركية و الفارسية و الله سيده و غيرها *

The colophon runs thus

تم كتاب وفادة المؤود عليه و مدح المادحين له و الحمد لله رب العالمين - يتلوا كتاب مساعدة التي من دون الامة و ما من امة ، لامته دون الامر و ذكر ما من به الرمان و المكان وهو الكتاب التاسع من كتاب الوسيلة انسداد الله تعالى *

Written apparently in the same hand as the above
 Not dated Probably 12th century
 Fol 41 should come after fol 59
 A seal bearing the name of a certain Shaikh Bahadur dated
 A H 1194=A D 1780 is found on fol 2

No 1004

fol 94 lines 21 size 10×7 $7\frac{1}{2} \times 5$

The Same

The ninth book of the same work It deals with the distinctive attributes and prerogatives of the Prophet

Beginning —

كتاب التبريات التي حصل بها النبي صلى الله عليه وسلم دون امته
 وما حصل به امته دون الامم وما حصل به احاد الامم وما حصل به
 الرمل والمعكرون وما حصل به آوى العرال وذكر وصله على سائر الاماكن
 وفصل امته على سائر الامم وهو الكتاب التاسع من كتاب الوسيلة وعدة
 بواه عشرون بابا - الكتاب الاول في ذكر ما حصل به في نعمة العز *

On the title page the present book is wrongly designated as
 the fifth

The twenty chapters are as follows —

I Fol 2 في ذكر ما حصل به في نعمة من سرف
 العسرة و^ا و النسب و حامي الندوة و
 العمامة *

II Fol 11^b في ذكر ما حصل به في الصلوة و
 سراتط الصلوة مما وحى عليه في ذلك و
 انبج له *

III Fol 16^a في ذكر ما حصل به في الصدقة وما
 حرم عليه من الهدنة وما انبج له *

IV Fol 18 في ذكر ما حصل به في الصيام و
 انبج له فيه *

V Fol 18^b في ذكر ما حصل به في الحج و ما
 انبج له فيه *

- الباب السادس في ذكر ملائكة في الجنادل
والعنجهة *
- الباب السابع في ذكر ملائكة في النكاح
الباب الثامن في ذكر ملائكة في الأكل و
المأكل *
- الباب التاسع في ذكر ما حصل به من الدهي عن
الهار إلى رهبة الحياة الدنيا -
- الباب العاشر في ذكر ملائكة من مساعدة الأمة
على إبراء دمهم من الحقوق إذا عصرو
عليها من دين ودم وكفارة وتحود ذلك -
- الباب العاشر في ذكر ملائكة من تحرير حائلة
الاعنة عليه وأقسامه بذلك *
- الباب الثاني عشر في ذكر حامع لملائكة به مما
ذكرناه ومالمن بذلك -
- الباب الثالث مسروق في ذكر ما حصل به أحد أمهاته
- الباب الرابع مسروق في ذكر ما حصل به أمهاته دون
الأصم *
- الباب الخامس مسروق في ذكر ما حصل به الرومان
- الباب السادس مسروق في ذكر ما حصل به المكان
- الباب السابع مسروق في ذكر ما حصل به بعض سور
القرآن وآيات منه *
- الباب الدامن عشر في ذكر نبذة لما يتعذر من
احواله واطلاعه على سر ذلك +
- الباب التاسع عشر في ذكر فضل النبي صلى الله عليه وسلم على سائر الأنبياء +
- الباب العشرون في ذكر فضل أمته على سائر الأمم *

The colophon runs thus

تم كتاب الخصائص والله التحمد وال مدحه - ينلوا الكتاب العاشر من
كتاب الوينية وهو كتاب سدرته في مدخله و مخرجه و جلوسه و مجلسته
و بيعه و انتياعه و سعرته مع اصحابه و اهل بيته و الناس اجمعين انساء الله
تعالى *

It appears from the original pagination of the folios that foll 79 and 81-88 should come in their proper order but have been misplaced after foll 88 and 70 respectively

Written in fair Naskh with occasional vowel points
Not dated Probably 12th century

No 1005

fol 138 lines 21 size 10×7 7½×5

The Same

The tenth book of the same work. It deals with the customs manners and behaviour of the Prophet's daily life his affection for his wives and children his love for his companions and his kindness to women and children An alphabetical list of the names of his eminent companions is given at the end

Beginning —

الكتاب العاشر في ذكر سيرته في مدخله و مخرجه و معاملاته مع اصحابه و اهل بيته و الناس اجمعين وهو الكتاب العاشر من كتب الوسليه و سده ابوابه سبعون ببا الخ *

The twenty chapters are as follows —

- | | | |
|------|---------------------|--|
| I | Fol 2 ^a | الباب الاول في ذكر مدخله و مخرجه و سيرته في |
| | | * ذلك |
| II | Fol 4 | الباب الثاني في ذكر استداته و سلامه و مصافحاته |
| III | Fol 12 | الباب الثالث في ذكر حلوله و مبيته و ما يكون |
| | | * فيه |
| IV | Fol 19 ^b | الباب الرابع في ذكر دخوله الى السوق و معاملاته |
| V | Fol 22 | الباب الخامس في ذكر اتساعه بنفسه و توكله |
| VI | Fol 25 ^a | الباب السادس في ذكر زياراته و |
| VII | Fol 31 | علي اصحابه |
| VIII | Fol 33 ^a | الباب السابع في ذكر صراحته و ورثة لاصحاته |
| IX | Fol 45 ^a | الباب الثامن في ذكر حبه لابنه و ولته فيه |
| X | Fol 52 | الباب التاسع في ذكر حبه لعمان و ولته فيه |
| XI | Fol 57 ^a | الباب العاشر في ذكر حبه لعلى و ولته فيه |

- XII Fol 71^a الناب الثاني عشر في ذكر حبه لبقته اصحاحه الع وة و قوله يوم *
- XIII Fol 76^b الناب الثالث عشر في ذكر حبة الاهل سنه و قوله فيهم
- XIV Fol 80^b الناب الرابع عشر في ذكر حبة لعائمه و الله من و الله بني *
- XV Fol 91^a الناب الخامس عشر في ذكر منافب ارواحه و قوله في حبيع اصحاحه و حبة لهم *
- XVI Fol 99^b الناب السادس عشر في ذكر رعايته للمساء و الصبيان و قوله لهم و ساعته للدف و العباء *
- XVII Fol 105^a الناب السابع عشر في ذكر تأديبه بالبهران للرجال من اصحاحه و للadies من اهلها *
- XVIII Fol 108^a الناب الثامن عشر في ذكر من سنه و لعنه و دعائه و دعاء عليه *
- XIX Fol 113^b الناب التاسع عشر في ذكر حامي لسيرته مع اصحاحه و سيرتهم صحة *
- XX Fol 126^a الناب العشرون في ذكر اسماء اصحاحه و اسماء آياتهم رضي الله بهم *

In the following colophon, we are told that the present copy was transcribed in A H 608=A D 1212 from the author's autograph copy, after the death of the author

يتلوه كتاب سيرته في اكله و مأكله و شربه و مصارفه و نسخه و ملائسنه و بيته مع ارواجه ان شاء الله تعالى - و وقع الفراغ منه في العسر الآخر من المحرم من سنه همان و ستمائة من اصل المحرر . و حطة رحمة الله عليه *

Written in fair *Naskh*, with occasional vowel-points

The correct order of the folios should be thus 1-4, 14, 6-13, 5, 15-124, 126-127, 125, 128-138

No 1006

foll 218 lines 21 size 10x7 7½x5

The Same

The eleventh and twelfth books of the same work. The twelfth book which is slightly incomplete at the end is wrongly placed first.

The eleventh book (foll 132 -218) deals with the Prophet's mode of living the various kinds of food which he used to eat the times of his taking food the prayers which he recited before and after taking his meals his ready acceptance of presents and invitations his hospitality and entertainment of guests his attire sleeping dress mats and bed his use of collyrium at the time of retiring to bed the number of his wives the feasts he gave at the time of his marriage his strict observance of equity among his wives the slaves liberated by him his servants horses camels mules asses tents saddles bridles and other belongings.

The eleventh book is slightly defective at the beginning but only one folio containing the table of contents of this book is wanting. It begins abruptly thus —

الباب العاشر في ذكر انواع اسريةه الباب الرابع عشر في ذكر
اللمسة و ملائسنه و فوله اذا لدنس حديدا و نوم لمسه الچ *

The twenty chapters of the eleventh book are as follows —

- | | | |
|------|----------------------|---|
| I | Fol 132 | باب في ذكر ما كان محمده ول الأكل من العسل والسمينة * |
| II | Fol 135 ^a | باب في ذكر ما كان يأكل عليه و آسنه و فوله بعد العراغ من الأكل * |
| III | Fol 136 ^a | باب في ذكر كيغه اكله و اوقاب اكله |
| IV | Fol 139 ^b | باب في ذكر حبرة وادمه و فوله في adam |
| V | Fol 142 ^a | باب في ذكر اكله اللحم والبريد و فوله فيهما |
| VI | Fol 144 ^b | باب في ذكر اكله الممر و الرطب و الربس و الحبس و السمن و البريد و العسل و الحلوي * |
| VII | Fol 148 ^b | باب في ذكر اكله الفاكهة و العصرواب و فوله فيها |
| VIII | Fol 152 ^b | باب في ذكر حامع لادمه و انواع ماكله |
| IX | Fol 154 ^a | باب في ذكر ما يركه لم يأكله و اكله مع دوى العاهاب * |

- X Fol 155^b ناب مي ذكر احاتته الدعوة و ذكر صيانته و قوله مجيء ذلك *
- XI Fol 162^b ناب مي ذكر حبة للعدية و فنوله لها و انانته عليه و ما ردد منعا و ما فعل *
- XII Fol 166^a ناب مي ذكر شروده و كريمه شروده و آنه شروده و ما كان يقول اذا شرب *
- XIII Fol 169^b ناب مي ذكر انواع اشونته *
- XIV Fol 171^a ناب مي ذكر لمسه و ملمسه و قوله اذا لمس حديدا و يوم لا *
- XV Fol 179^a ناب مي ذكر اثواب صناعه و يومه و ما كان يعتمد *
- XVI Fol 184^a ناب مي ذكر بناحه و حلنته و صدفاب سائنه و عده ارواحه *
- XVII Fol 193^a ناب مي ذكر عرسه و ولائم عرسه صلى الله عليه وسلم *
- XVIII Fol 200^a ناب مي ذكر عدله بين سائنه و عسرته لس *
- XIX Fol 210^a ناب مي ذكر مولياته ومن اصطفى من و ذكر مواليه ومن اعتق من العبيد و الاماء *
- XX Fol 212^b ناب مي ذكر دواه و متاعه و سلاحه و شاته و لفتحته *

The twelfth book (fol. 1^a-131^b) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book

كتاب في ذكر رعاة واسترفائة وطهه وتطعيمه واصراصه وموته وما طهر من معجزاته بعد مماته وهو الكتاب الداوى [عسر] من كتاب الوسيلة وعده ادوانه عشرون بابا (الخ) *

Of the twenty chapters of the twelfth book the second chapter (on the Prophet's medicine and medical treatment) has been omitted in the original manuscript while the third one (on the Prophet's diseases and his last illness) is defective at the beginning. The remaining chapters are as follows —

- | | |
|--|---------------------------|
| باب في ذكر عناية المرتضى ورقة واستهانة | I Fol 2 |
| باب في ذكر وصفة عدد مرضه لاصحاحه رضى الله عنه | IV Fol 13 ^b |
| * عددهم | |
| باب في ذكر ما وحدة عدد المرض وذكر صوره | V Fol 14 |
| باب ذكر سفلة [sic عسله] وكتفه ودينه صلى الله عليه وسلم | VI Fol 18 ^a |
| * الله عليه وسلم | |
| باب في ذكر صراحته ومن طلبه وما كل الحكم به | VII Fol 21 ^b |
| باب في ذكر عراشه ومصاهره | VIII Fol 34 ^b |
| باب في ذكر صراحته وما فعل في ذلك | IX Fol 35 ^b |
| باب في حرون السا عليه وما اعتمد به بعد صوره | X Fol 40 ^b |
| باب في ذكر كوبه في فترة على ونهر للاعنة | XI Fol 41 ^b |
| باب في ذكر ناسك الله لذاته ياصحاحه بعد صوره | XII Fol 43 ^a |
| باب في ذكر ما ظهر من معصراته صلى الله عليه وسلم بعد وفاته * | XIII Fol 71 ^b |
| * وسلام | |
| باب فيما ظهر من الكرامات والأيات على اصحاحه | XIV Fol 78 |
| العسرة رضى الله عنهم * | |
| باب فيما ظهر من الكرامات والأيات في بعضه الصحاحة إلى آخر عصرهم وفي العاشر | XV Fol 88 ^b |
| * إلى المائة * | |
| باب في ذكر ما ظهر من الآيات والكرامات على من كان في المائة النافسة ومن كان على رأسها * | XVI Fol 100 ^b |
| * رأسها | |
| باب في ذكر من ظهر عليه دلائل الولاية في المائة النافسة إلى آخر القرن * | XVII Fol 110 ^a |
| * المائة الخامسة إلى آخر القرن * | |
| باب في ذكر من كان منهم في المائة الرابعة و من كان على رأسها * | XVIII Fol 119 |
| * رأسها | |
| باب في ذكر من ظهرت عليه دلائل الولاية في المائة الخامسة إلى آخرها * | XIX Fol 122 ^b |

نَابٌ فِي ذِكْرِ مِنْ طَهْرٍ عَلَيْهِ دَلَائِلُ الْوَالِيَّةِ وَإِكْرَمَةُ
 اللَّهِ بِكَرَامَاتِ الْمُصْلِحَاءِ فِي الْمِائَةِ السَّادِسَةِ
 إِلَى أَحْرَسَنَهُ حَمْسٌ وَّهُمْسٌ وَّهُمْسٌ مَائِدَةٌ

Written in fair Naskh, with vowel-points. The headings are in red. It appears, from the original pagination of the folios, that fol 178–180 should come in their proper order but have been misplaced after fol 187.

Not dated. Probably 12th century.

No. 1007.

fol 73, lines 27, size 7×5 , $5 \times 3\frac{1}{2}$.

المختصر في سيرة سيد البشر

AL-MUKHTASAR FI SIRAT' SAYYID AL-BASHAR.

An imperfect copy of a very rare work on the Prophet's life, by Sharafaddin Abû Muhammad 'Abdalmu'min bin Khalaf at-Tûnî ad-Dimyâti ash-Shâfi'i, التوبي الدمياطي (d. A.H. 705=A.D. 1306, see Lib. Cat., vol. v, part ii, No. 383).

The work is divided into five parts each subdivided into several *Bâb*. The present copy, which consists of parts two to five, begins with the following *Bâb* of the second part:

نَابٌ صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الْخَيْرِ مِنْ عَلَى قَالِ
 سَأَلَهُ حَالِي وَسَأَلَ لَبْنَ ابْنِ هَالَّهِ التَّمِيمِي وَكَانَ وَصَافَا عَنْ حَلِيَّةِ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَسْتَهِي أَنْ يَصْرِهِ . لَبْنَ مَدْحُوا شَنِيَا اتَّعْلَقُ بِهِ فَعَالَ
 كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْمَا مَعْنَهُمَا يَتَلَاؤْ وَجْهَهُ تَلَاؤْ الْعُمُرِ لَنَّهُ
 الْمَدْرَارُ النَّجْعُ *

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PART II

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¹ From the contents of this *Bâb* it appears that the author closed his work in A.H. 555=A.D. 1160, which may be taken as the date of composition.

of the *Qiblah* (the direction in which all Muslims must pray) from Jerusalem towards the Ka'bah fol 12^b the erection of the mosque of Quba fol 14 the beginning of the *Adan* (or the call for prayer) fol 14^b the beginning of the fasting in Ramadan the alms and prayer on the day of *Id al Fitr* and the sacrifice of animals on the day of *Id al Adha* fol 15^b the *Minber* (the pulpit from which the *Khutbah* or sermons are recited) of the Prophet fol 16 the *Suffah* (the corridors of the Prophet's mosque) and the *Ashab as Suffah* (the companions of the Prophet who owing to their poverty lived in the corridors of the mosque) fol 18ⁱ the place where the Prophet usually held the funeral prayers fol 19^a the wearing apparel of the Prophet fol 19^b his gold and silver rings fol 23^a his silver mounted iron ring and its engraving fol 23ⁱ how the Prophet's ring fell into a well in the time of the third Caliph fol 24^a the sandals and shoes of the Prophet fol 24^b his *Miswak* (toothbrush) fol 25 his comb collyrium box looking glass etc fol 25^b his persistency in cutting his moustache fol 25^b the white hairs of the Prophet fol 26 how the Prophet used to dye his hair with henna fol 27^a how he disliked black dye fol 27^b description of his hair fol 28^a how he used to draw blood from his body by cupping fol 28^b

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The military expeditions of the Prophet from his first military movement preceding the battle of Badr to the treaty of Hudaibiyah foll 30-44

PART IV

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PART V

A brief chronicle of the prominent events connected with the Prophet's life from the first year of the Hijrah to Rabi I A.H. 11= A.D. 632 foll 62^b-65^a how the Jews made an attempt to cast an enchantment over the Prophet fol 65^a how the Prophet was poisoned by a Jewish woman fol 66^b the Prophet's last visit to the cemetery of Baqi and his prayer for his relatives and the Muslim martyrs fol 67^b the last illness of the Prophet fol 68^a the appointment of Abu Bakr as his successor fol 70 the death of the Prophet fol 71^b the number of the days of his illness and the date of his death fol 72^b

The work is mentioned in Hâj Khal , vol iii, p 635. No copy of the work is noticed in any other catalogue

The present copy, dated Tuesday, the 26th Du'l-Hijjah, A.H 887=A.D 1483, was transcribed by Ahmad bin 'Alî al-Alwâhî, who gives his name at the end of each part

The colophon runs thus —

بِحَمْدِهِ وَبِحُمْدِ الْكِتَابِ وَلِلَّهِ تَعَالَى الْحَمْدُ وَالْمَدْحُو فِي يَوْمِ الثَّلَاثَاءِ سادسِ
عَسْرَينِ شَهْرِ دِي الْحِجَّةِ الْهِجَّارِ سَعْدَةُ سَعْدٍ وَسَعْدَيْنِ وَسَعْدَيْنَ مائَةً - عَلَيْهِ
لِعَصَمِهِ فَقِيرِ رَحْمَةِ رَبِّهِ [أَمَدَّنْ عَلَى الْأَلْوَاهِ] الرَّاحِيْنَ الْعَفْوَ وَالْمَغْفِرَةَ
لَهُ وَلِوَالِدَيْهِ وَلِمَنْ فَرَأَ وَدَهَرَ وَيَهَ وَدَلِيلَ بِعَرْدِ مَعَاطَ *

The colophon is followed by a note written by Ahmad bin Ahmad bin 'Alî al-Hudaîdî, a disciple of Najmaddin Ibn Fahd (d A.H 885=A.D 1480), who states that the scribe, Al-Alwâhî, read the present work with him from beginning to end, and that he authorised him to narrate his teaching

A fly-leaf at the end contains a note by the scribe, Al-Alwâhî, who states that he also read this work under Fakhraddîn Abû 'Amr 'Uşmân bin Muhammad ad-Dîmî (d A.H 908=A.D 1503, see An-Nûr as-Sâfir, fol 23^b), who traces his *Isnâd* from the author Ad-Dîm-yâtî, through two intermediate links, viz., Abû Muhammad 'Abdarrahîm bin Muhammad bin 'Abdarrahîm al-Hanâfi (d A.H 851=A.D 1447, see Mu'jam of Ibn Fahd, fol 118^a) and Abû 'Umar 'Abdal'azîz bin Muhammad bin Ibrâhîm bin Sa'dallâh bin Jamâ'ah al-Kinâni (d A.H 767=A.D 1366, see Ad-Durâl al-Kâminah, vol 1, fol 293^b). The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumâdâ I, A.H 900=A.D 1495. The note runs thus

الحمد لله وكفى وسلام على عمادة الدين اصطفي اما بعد عدد موافق
العبد العظيم الى الله تعالى السيخ شهاب الدين احمد بن العدد العظيم الى
الله تعالى معاشر الدين على بن السيخ شهاب الدين احمد السعدي باللواهي دفع
الله به على سيدنا [و] مولانا العدد العظيم الى الله تعالى السيخ الامام العالم
العلامة حافظ الحسر وخت الدين ابي عمرو عثمان بن المرحوم السيخ شمس
الدين محمد بن المرحوم عثمان السعدي بالديمي دفع الله نعومه مع كتاب
المسمى بالمشترقى سعد سعد الشرح مع الامام العالم الحافظ ابي محمد

و انى ١- د عدد المؤمنين حلف من ابي الحسن الدمداطى رحمة الله
و احرار له ان برونة عده يتحقق (روانة الله) عن جماعة مذهب السنجع عز الدين ابو
محمد عد الرحمى من محمد بن عد الرحمى الحذيفى عن الحافظ عز الدين
ابى عمر عد العويرى من ابراهيم بن سعد الله ابى جماعة الكنائى
المحموى عن مؤلفه الحافظ ابى محمد و ابى احمد عدد المؤمنين من ٢-
الدمداطى وسمعة جماعة
صح ذلك

The above note is attested by Usman bin Muhammad ad Dima thus —

* صحيح ذلك وكذا سليمان بن محمد الدینی علیه السلام

Written in small cursive Naskh with the headings in red. The MS seems to be somewhat defective after foli 8^b 9^b 19^b and 70^b

No 1008

foll 335 lines 29 size $11\frac{1}{2} \times 8$ $8 \times 4\frac{3}{4}$

دُوْسِيْقُ عَرِيْلِ الْإِيمَانِ فِي تَعْصِيلِ ~ الرَّحْمَنِ

A comprehensive work on the excellence miracles prerogatives and character of the Prophet together with an account of some miracles of saints

Author Sharafaddin Abu I Qasim Hibatallah bin Abdarrahman
 سرف الدین ابو القاسم هدی الله بن ابراهیم بن جهانی بن حمادی بن باریزی
 738=A.D 1334
 (d) س عدد الرحمن بن ابراهیم الحجی الحموی البازاری
 see Lab Cat vol v part 1 No 226

Beginning:

الحمد لله رب العزة والسلطان والمعمة والامتنان.....
 اما بعد فعدنا كتاب تدوين عرى اليمان فى تفصيل حبيبه ، الرحمن وهو
 مرتبه ، على اربعة اركان الحج *

The work, which is based on the *Kitâb ash-Shîfâ'* of Qâdî ‘Iyâd (No 991 above), is divided into four *Rukn*, each subdivided into several *Qism* and *Bâb*. The four *Rukn* are as follows

Rukn I The excellence and miracles of the Prophet, fol 4^b.

Rukn II His manners, character and special attributes, fol 72^a.

Rukn III His ready assistance to those who called on him for help, fol 178^b

Rukn IV Some miracles of saints fol 249^b

The last *Rukn* is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh *Bâb*, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet

For other copies see Berlin, Nos 2569-70, Paris, No 1970, and Cairo, vol vi, p 132. See also Brock, vol ii, p 116, and Hâj Khal vol. ii, p 457

Written in fair *Naskh*, with the headings in red

Not dated Probably 16th century

Slightly worm-eaten and water-stained throughout. Folls 332-335 are seriously damaged

The title-page contains seals and signatures of several former owners of the MS, the earliest of which is dated A.H. 1023=A.D. 1614.

No. 1009.

foll 151, lines 32, size $11\frac{1}{4} \times 8$, $8\frac{1}{3} \times 4\frac{1}{4}$

خلاصة السيرة النبوية و زبدة العصى المحمدية

KHULÂSAT AS-SÎRAT AN-NABAWI-
 YAH WA ZUBDAT AL-QISAS
 AL-MUHAMMADIYAH.

A compendious work on the life of the Prophet, being an abridgment of the *Sîrat* of Ibrâhîm

The title page reads thus —

كتاب حلامة السيرة النبوة ورثة الفصل ١٢٠ هـ
و ١٣٧٥ مـ من سيرة عدد الملك بن هسام رحمة الله عز الله بن سعد
العافى من سبطه و عاشر الراحي لرمادة و بوابة البادى بن امير المؤمنين
بعنوى بن حمزة بن رسول الله *

Author Abdallah bin al Hadi bin al Imam al Mu ayyad billah
عدد الله بن الهاوى بن الامام المؤمن بالله
يعنوى بن حمزة بن رسول الله

Beginning —

الله رب العالمين و صلى الله على سيدنا محمد حامي المسلمين
و على آله الطاهرين وبعد فانى رأس الهم فى ربنا هذا عن طلب
العلوم معاصرة و العرامة فى ١٣٧٥ هـ فاتحة حاسرة الخ *

Neither the date of the author's death nor particulars of his life are known. His grandfather Al Mu ayyad billah Yahya a distinguished scholar and Imam of the Zaidi sect of Yemen who was born in A.H. 669=A.D. 1271 and was proclaimed Imam in A.H. 730=A.D. 1330 wrote a voluminous work on the Zaidi law entitled *Al Intisâr* and commentaries on the *Muqaddimah* of Ibn Babashad (*d* A.H. 469=A.D. 1076) and the *Kafiyah* of Ibn Hâjîb (*d* A.H. 646=A.D. 1248). This Al Mu ayyad billah Yahya died in the fort of Hirfan in A.H. 747=A.D. 1346 and was buried at Dîmar. See Aqîlat ad Daman fol. 76^a. See also Brock vol. II p. 186 where it is stated that his death took place in A.H. 749=A.D. 1348.

We are told in the preface that Abu Ishaq al Muttalibi (*d* A.H. 151=A.D. 768) wrote a comprehensive work on the life of the Prophet which was subsequently abridged by Abdalmalik bin Hisham (*d* A.H. 218=A.D. 833). As this abridgment of Ibn Hisham was still too lengthy and tedious for students our author abridged it in the present concise form omitting verses and long anecdotes.

The present abridgment like the original text is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life from his birth to his death ending with an elegy on him composed by Hasan bin Sabit.

Colophon —

تم كتاب سيرة رسول الله درسم مالکها سیددا العاصي
 العلامه الراهد العظامه عماد الدين و سراح المتعين و درراس السده المعمامين
 و تحمل الآباء المطهرين ينتهي بن الحسدن طول الله عمره
 وكان الفراغ من رشده الدسته المباركه صحي يوم الاحد بالله ، يوم من
 شهر شوال سنة معاذن و الـ ، وذاك على يد الفعير حسن
 بن يحيى آنسى عَنْ اللَّهِ عَزَّ وَجَلَّ *

According to the above colophon, the present copy, dated A H 1080=A D 1670, was transcribed by Yahyâ al-Ânisî at the instance of Yahyâ bin al-Husain, a nobleman of Sanâ'a, who died in A H 1090=A D 1679 See Nasamat as-Sahar, vol ii, fol 234^b

Written in Arabian Naskh, with occasional rubrics and some marginal notes Foll 53^b and 55^b contain large gaps

The title-page and the last folio contain several notes by former owners of the MS

No. 1010.

fol 331, lines 17, size $10 \times 6\frac{3}{4}$, $7\frac{1}{2} \times 4$

المتفقى فى سيرة النبي المصطفى

AL-MUNTAQÂ FI SÎRAT' AN-NABI AL-MUSTÂFA.

A rare copy of a work on the life of the Prophet, by Sa'îdaddîn Muhammad bin Mas'ûd ibn Masa'ûd al-Kâzrûî, who was a disciple of Al-Mizzî (d A H 742=A D 1341), became known as a traditionist, settled at Medina, and died towards the end of Jumadâ II, A H 758=A D 1357 See Ad-Durar al-Kâminah, vol ii, fol 261^a, and Brock, vol ii, p 195

Beginning

الحمد لله الذي حل في دور محمد صلى الله عليه وسلم فدل الآباء
 [sic الاشيا] بم خلق من دوره العرش والكرسي واللوح والعلم
 اما بعد فادع يقول حاتم الاحاديه ، المدعويه سعيد [الدين] محمد بن المسعود
 المدبي حعل الله من حعل كتابه حججه كلامه الخ *

Haj Khal vol vi p 167 curiously enough mentions that the work was originally written in Persian by Muhammad bin Mas'ud al Kazaruni and after enumerating all the divisions which exactly agree with those in the present copy remarks that it was translated into Arabic by Al Kazaruni's son Afifuddin.

An excellent account of this work is given in Lib Pers Cat, vol vi No 484 where it has been held that the work was originally composed in Arabic and that Haj Khal has confounded the works of the father and the son. The Persian translation rendered by Afifaddin was completed at Shiraz in A H 760=A D 1359 that is to say two years after the death of Sa'idaddin Muhammad al Kazaruni.

For the contents and other particulars of the work see Lib Pers Cat loc cit For other copies of the Arabic text see Walihaddin No 883 and Yeni No 857 See also Br Mus No 920 where it is designated as كتاب مولود النبي

Written in ordinary Nasta liq Slightly worm eaten

Dated Friday the 21st Rajab A.H. 1257=A.D. 1841

No. 1011

fol 63 lines 17 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{3}{4} \times 4$

الإشارة إلى سرة المصطعى

AL-ISHÂRAH ILÂ SÎRAT AL-MUSTAFÂ

A short life of the Prophet with brief notices of the Caliphs by
Ala addin Abu Abdallah Mugalata i bin Qulj bin Abdallah al Hikri
علاء الدس ابو عبد الله مغلطائی بن قلچ بن عبد الله الحکری الحنفی
(d A H 762=A D 1361 see Lib Cat vol v part 1 No 221)

The full title of the work as stated in Haj Khal vol 1 p 308
الاسارة الى سرة !! مهادى و نارس من بعدة من المعلفاء is

Beginning —

بعد حمد الله العبار و الصلاة و السلام على الامامي المختار و الله

* وَهُوَ الْأَطْعَمَارُ مَا طَرَدَ اللَّدُلُ الدِّهَارُ الْحَمْ

We are told in the preface that the author wrote the present work at the request of Qadi'l Qudat Jalaladdin (i.e. Muhammad bin Abdarrahman bin Umar al Qazwini) who was born in A.H. 666—A.D.

1267, and died in A.H. 739=A.D. 1338, see *Ad-Durar al-Kâminah*, vol. II, fol. 159^a), extracting material from his other, more detailed, life of the Prophet, entitled *Az-Zahr al-Bâsim fi Sîrat Abî'l-Qâsim* (see *Hâj Khal*, vol. III, p. 545)

The life of the Prophet, beginning with an enumeration of his various names, ends on fol. 50^b with an account of his virtues and prerogatives. The short chronological sketches of the Caliphs, from Abû Bakr to the last 'Abbâsid Caliph, Al-Musta'sim (A.H. 640-656=A.D. 1242-1258), foll. 51^a-63^a, are said to have been based on the works of At-Tabârî (d. A.H. 310=A.D. 923), Ibn Miskawayh (d. A.H. 421=A.D. 1030), Ibn Abî'l-Azhar (i.e. Muhammad bñ Mazîd, who died in A.H. 325=A.D. 937, see *Bugyat al-Wu'ât*, fol. 78^a), Al-Fasawî (i.e. Ya'qûb bñ Sufyân, who died in A.H. 277=A.D. 891, *Tâdkirat al-Huffâz*, vol. II, p. 160), *Khalifah bñ al-Khayyât* (d. A.H. 240=A.D. 855, see *ibid.*, p. 23), *Khatîb al-Bagdâdî* (d. A.H. 463=A.D. 1071), Ibn 'Asâkir (d. A.H. 571=A.D. 1176), Ibn Hîbbân (d. A.H. 354=A.D. 965), Ibn al-Asîr (d. A.H. 630=A.D. 1234), Al-Mas'ûdî (d. A.H. 345=A.D. 956), Ibn al-Jazzâr al-Ansârî (d. A.H. 669=A.D. 1270), and others.

The present copy, like that noticed in Br. Mus. Suppl., No. 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br. Mus. Suppl., No. 513, Berlin, No. 9582, Munchen, No. 448, Ayâ Sûfiyah, No. 3164, and Cairo, vol. V, p. 9. See also *Hâj Khal*, vol. I, p. 308, and Brock, vol. II, p. 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qâdî Jamâladdîn Yûsuf bñ Sharafaddîn Mûsâ al-Malatî (d. A.H. 803=A.D. 1401, see *Tâj at-Tabaqât*, vol. IX, fol. 25^b), whom the author had authorized to read the work in his presence and to copy it from his original —

يعلمه من دسته كتبه ، نخط المرحوم شيخ التهدية بحلال ، وفاصى
الديار المصرية حمال الدين يوسف ، بن شرو ، الدين موسى الملطي وعده
احرار المدرسة . (الشيخ حمال الدين المذكور يدعو فرائته عليه ونقله من اصله
و موئنه ، والدستة وجاها ، بحمد الله) *

Written in distinct fair *Naskh* on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end

تم تكميل هذه السيرة السريعة السهلة والتاريخ الداععتأليف الإمام
الكتير الحافظ معلطابي السهير من سجنه بمائة مكتوبة سنة ١٢٣٥ *

No 1012

fol 141 lines 15 size $8 \times 5\frac{1}{4}$ 6×4

كتاب الانوار ومعاجم السرور والآفكار

KITÂB AL-ANWÂR WA MIFTÂH AS-SURÛR WA'L-AFKÂR

An account of the Prophet's birth and his early life concluding with his marriage with Khadijah the daughter of Khuwailid

Author Abu'l Hasan Ahmad bin Abdallah bin Muhammad al-Bakri ابو الحسن احمد بن عبد الله بن محمد البكري

Beginning —

الحمد لله الذي حلني روحه - وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حلني الروح وَ بَعْدَ فَاعْلَمَ أَنَّهَا الرَّاءُ لِسَمَاعِ الْأَهْدَارِ الْوَارِدَةِ مِنِ
سَانِ فَصَابِلِ النَّبِيِّ الْعَرْشِيِّ وَ الطَّالِبِ لِاسْمَاعِ الْأَيَارِ النَّابِهِ فِي سَبَلِ شَمَابِلِ
الرَّسُولِ الْمَكِيِّ الْمَدِيِّ الْيَاصِمِيِّ الْأَعْجَمِيِّ *

The author Al Bakri whose dates are not known was evidently a Shi'ah and a native of Basrah In Br Mus Suppl No 514 it is suggested that he must have lived before A H 784=A D 1382

The present work which for the most part contains fabulous accounts of the Prophet was written as the author tells us in the preface to be recited in the religious assemblies usually held every year in the month of Rabi I

For the contents of the work see Berlin No 9525 For other copies see India Office No 1034 v and Br Mus Suppl No 514 See also Haj Khal vol 1 p 483 and Kashf al Hujub fol 20*

The work has been printed viz in A H 1258

Written in fair Naskh within double red and blue ruled borders
A few folios after fol 19 seem to be wanting

Not dated Probably 18th century

No. 1013.

foll. 45, lines 21, size $7\frac{3}{4} \times 6$, $5\frac{3}{4} \times 3\frac{1}{2}$

حَيَاةُ الرَّسُولِ فِي خَصَائِصِ الرَّسُولِ

GÂYAT AS-SU'UL FI KHASÂ'IS
AR-RASUL.

A work on the excellence and distinctive attributes of the Prophet, by Sirâjaddîn Abû Hafs 'Umar bin 'Alî bin Ahmad bin Muhammad al-Ansârî al-Andalusî ash-Shâfi'i commonly called Ibn Sâraj ad-dîn (ابو حفص عور بن علي بن احمد بن محمد الانصاری (d. A.H. 804 = A.D. 1401, see Lib Cat, vol xii, No 774)

Beginning

اَحَمَدَ اللَّهُ عَلَى اَوْضَالِهِ وَانْكَرَهُ عَلَى تَوَالِي آلَائِهِ
 وَبَعْدَ فَعْدًا مُخْتَصِرٍ يَأْتِي اَنْ شَاءَ اللَّهُ تَعَالَى فَعَمَّا يَتَعَلَّقُ بِهِ صَائِصُ اَشْرَفِ
 الْمُخْلَقَيْنِ وَاهْلِ السَّاقِدَنِ وَاللَّاهِقَيْنِ الْحَمْدُ

The work is divided into four *Anwâ'*, each being subdivided into two *Qism*. Each *Qism* is again subdivided into numerous short *Masâ'il*. The four *Anwâ'* are as follows

- I Fol. 2^a النوع الاول الواهاب والبهاء في اختصاصه بها رياضة
* الدرحات
- II Fol. 12^a النوع الثاني ما اهتم به صلى الله عليه وسلم من المحرمات و ذلك مكرمة له *
- III Fol. 17^a النوع الثالث ما اهتم به من الاباحات والتبيغات توسيعة عليه وتبيحها على ان ما حرم به من الاباحات لا يامنه عن طامة و ان الفرق عيرة *
- IV Fol. 29^b النوع الرابع ما اهتم به صلى الله عليه وسلم من العصائب والكرامات *

The work ends with a *Khâitmah*, dealing with some especial miracles of the Prophet

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabi' II, A.H. 767 = A.D. 1365, when he was still thinking of adding some new material

هذا احر ما نسر حمده لله و ممّه و اواسع في الريادة على
 ذلك اعاد الله على ذلك فمحاصصه في الله لا يمحضي
 وافق الفراع منه في يوم الاحد العاشر من اول شهر ربى الثاني سنه
 سبع و سبعين و سبعمائة و ذلك بالعاشر *

For other copies see Yeni No 273 and Cairo vol vii p 630
 See also Brock vol ii p 93 and Haj Khal vol iv p 301

Written in Naskh with the headings in red

Dated Monday the 9th Du l Qa dah A H 1085=A D 1670

عنسي بن منصور بن سليمان بن سليمان الدلجموني المالكي

No 1014

foli 150 lines 13 size $10 \times 7\frac{1}{4}$ $7\frac{1}{4} \times 5$

(MS contains two separate works bound together)

foli 1-79^b

I

The Same

An incomplete copy of the preceding work beginning like the above and breaking off abruptly in the middle of the second *Qism* of the fourth *Naw* (نوح)

II

foli 80 -150^b

شمايل النبى

SHAMÂ'IL AN-NABI

A defective copy of the Shama il an Nabi of At Tirmidi (see No 980 above)

Several folios at the beginning are wanting It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet — (ناب ما جاء في لباس رسول الله) —

فطه بد محرمته قال رأس النبي صلى الله عليه وسلم

* ، عليه اسماء الحج

Written in fair bold Naskh with the headings in red

Not dated Probably 17th century

No. 1015.

foll. 29, lines 23, size 8×6 , 5×4

(Three tracts bound together.)

I.

foll 1-13

مودن الصادقى فی مولد الهاشمي

MAWRID AS-SÂDÎ FÎ MAWLID
AL-HÂDÎ.

An account of the Prophet's birth and his early life, by Al-Hâfiẓ Shamsaddîn Muhammad bîn ‘Abdallâh bîn Muhammad bîn Ahmad bîn Mujaħid ad-Dimashqî al-Qaisî ash-Shâfi’î, commonly called Ibn Nâsiraddîn الحافظ شمس الدين محمد بن عبد الله بن محمد بن احمد بن ناصر الدين مسحود الدمشقي القسي الساعدي الشهير بابن ناصر الدين

Beginning —

الحمد لله على ما مات من المدع و مرجع من المدع و دفع من السع

* مولد سيد العرب والعجم الخ

The author, a traditionist of some reputation and the teacher of ‘Umar Ibn Fahd al-Makkî (*d. A.H. 885=A.D. 1480*), was born at Damascus in Muharram, *A.H. 777=A.D. 1375*, and was educated at his native city under several eminent scholars. After completing his education he made a pilgrimage to Haramain, and visited several other places, such as Egypt, Ba’labakk and Aleppo. He held at Damascus the post of Imâm of the Nâsîrî mosque, and subsequently, in *A.H. 837=A.D. 1434*, he was appointed Principal of the Dâr al-Hadîs al-Ashrafiyah. He wrote a large number of books, some in verse and others in prose. Besides the present work, the following compositions of his are enumerated in the *Mu’jam* of Ibn Fahd (fol. 229^b)

- 1 حامع المختار في مولد المختار in three vols
- 2 نديعة النبأ عن موت الأعيان, a comprehensive versified work, containing altogether one thousand verses
- 3 عقود الدرر في عام الأنر, another versified work, on the science of tradition
- 4 اللقط الرائق في مولد زير الحالئ, an account of the Prophet's birth
- 5 إل راح الوهاب في أردوخ المعراب, an account of the Prophet's ascension to heaven

- 6 الاحنار بوفاة المختار an account of the Prophet's death
 7 وبحات الاحنار من اب الاحنار a work on Hadīq
 8 نوصي " في اسماء الرجال an orthographical dictionary of such names of traditionists as are written similarly and are therefore liable to be confounded with each other
 9 الاعلام بما وقع في " الدھی من الاوئم a treatise dealing with some errors found in the work of Ad Dāhabī entitled *Al Muṣṭabih*
 10 سرح حدب ام ردع a work on Hadīq
 11 برد الاكتناد عن بعد الاولاد See *Haj Iḥal* vol II p 42

He died at Damascus on Friday the 27th Rabī II A.H. 842= A.D. 1438 See *Muṣm* of Ibn Ḥahd fol 229^b *Al Qabas al Hawī* vol II fol 79^b *Dustur al Iḥam* fol 146^b and *Tajat Tabaqat* vol IV fol 190^a

No copy of the work is noticed in any other catalogue

Written in fair *Naskh* Dated Friday the 23rd Rabī I A.H. 1050=A.D. 1640

محمد بن علي بن علاء الدين بن احمد بن ابي بكر المراعي الساعي Scribe

II

fol 14 - 23

عرف العريف بالمولود السريف

'URF AT-TA'RĪF BI'L-MAWLID ASH-SHARĪF

A short tract dealing with the Prophet's birth and his distinctive attributes by Shamsaddin Abu'l Ḫair Muhammad bin Muhammad bin Muhammad bin Ali bin Yusuf al Umarī ad Dimashqī ash-Shirazi commonly called Ibn al Jazari سمس الدين ابوالخیر و موسى بن محمد بن علي بن يوسف العمري الدمشقي السراوي الساعي السعیر باب العری

Beginning —

الحمد لله الذي حعل شهر ربیع الاول بالمولد السریف ربیع العلوم
 و حلامه عن عبادة الاروم و ارائهم بمحودة الكروب
 و بعد و هذا
 * مولد سدد الاولین والآخرين و فائد العر المتجملين الح *

The author Ibn al Jazari was born on the night of Saturday the 25th Ramadan A.H. 751=A.D. 1350 at Damascus where he was brought up and educated. He held several distinguished posts in his native city and founded a Madrasah in which he delivered

lectures on the Qurân. In A.H. 798=A.D. 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultân Bâyazîd I (A.H. 792-805=A.D. 1389-1403). After the overwhelming defeat of Bâyazîd I, in A.H. 804=A.D. 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samarqand, where a large number of pupils thronged round him for lessons in Hadîs, Qurân and other branches of Muhammadan literature. After the death of Tamerlane, he was appointed Qâdi of Shîrâz, where he settled permanently and wrote a large number of books. He died on Friday, the 5th Rabî' I, A.H. 833=A.D. 1429. See Mu'jam of Ibn Fahd, fol 275^a, Tâj at-Tabaqât, vol ix, fol 148^b, Dustûr al-I'lâm, fol 32^a, Al-Qabas al-Hâwî, vol ii, fol 116^a, and Mujmal Fasîhî, fol 261^b.

No copy of the present tract is noticed in any other catalogue.

Written in the same hand, and by the same scribe, as the first tract.

Dated Thursday, the 13th Rabî' II, A.H. 1050=A.D. 1640.

III

foll 23^b-29^b

حِلْمُ الْمَقْصِدِ فِي حَمْلِ الْمَوْلَدِ

HUSN AL-MAQSAD FI 'AMAL AL-MAWLID.

In this short tract the author, Jalaladdîn 'Abdarrahmân bñ Abî Bakr as-Suyûtî (d. A.H. 911=1505), sets out to prove that the celebration of the Prophet's birthday is fundamentally lawful in Islam.

Beginning —

الحمد لله وسلام على عباده الذين اصطفى ونعد وقد وقع السؤال عن عمل المولد الديني في شهر ربيع الاول ما حكمة من حبه ، السرع وهل هو محبوب او مدهون و هل ينافى قاعله او لا و البجوات عددي ان اصل عمل المولد الذي هو اجتماع الناس و فرآة ما تيسّر من القرآن و رواية الاحبار الواردة في مبدأ امر النبي صلى الله عليه وسلم وما وقع في مولده من الآيات لم يمد لهم سماط يأكلونه و يتصرفون من عبر زيادة على ذلك من الدفع الحسنة التي ينافى عليها صاحبها لساقيه من تعظيم مدر النبي صلى الله عليه وسلم و اظهار العزّ و الاستئثار بمولده الشريف ، الحج *

The tract begins with a short account of Al Malik al Muzaffar Abu Sa'id Kukburn of Irbil (A H 586-630=A D 1190-1232) who is said to have been the first sovereign to celebrate the Prophet's birth day on a grand scale

Another copy of the present tract is noticed in Berlin No 9544
See also Haj Khal vol iii p 69 and Brock vol ii p 157

Written in the same hand and by the same scribe as the first tract

Dated A H 1050=A D 1640

No 1016

foli 244 lines 25 size 12×8 8×5

نهجۃ المحتاب و دعیۃ الامانل

BAHJAT AL-MAHĀFIL WA BUGYAT AL-AMĀSIL

A compendious work on the life features manners and character of the Prophet

Author Imadaddin Abu Zakariya Yahya bin Abi Bakr al Amiri عباد الدین ابو زکریا یحییٰ بن ابی بکر العامری

A short life of the author is given in a note on the title page where it is stated that he was a disciple of Muhammad bin Muhammad bin Muhammad bin Abdallah bin Fahd al Makkī (d A H 871=A D 1466 see Mu jam of Ibn Fahd fol 278^b) the author of *كتاب الاسراف على الجمع بين الكتب الطار و مسند السراج* *لتعريف الاطراف* Besides the present work our author wrote *كتاب الحمد في حملة من روایتى* (see Haj Khal vol ii p 519) and *كتاب النجدة في الطب* (see Hand list No 2858) and *كتاب الرمار* He died on the 10th Jumada II A H 893=A D 1488 and was buried at Qubbatu Kharad (دحی حرس) in Tibamah See also Brock vol ii p 72

Beginning —

* الحمد لله الواحد الرب الرحيم العظيم الصمد العديم الح

Among his numerous sources the author names the following in the preface —

- 1 A *Sirat al Kubra* by Muhammad bin Ishaq al Muttalibi (d A H 151=A D 768)
- 2 An abridgment of the same by Abdalmalik bin Hisham (d A H 218=A D 833)

3. *Khulâsat as-Siyar*, by Al-Muhîbb at-Tabarî (*d. A H. 694=A D 1295*)
4. *Kitâb ash-Shamâ'ul*, by At-Tirmidî (No 980 above)
5. *Kitâb al-Jâmi'*, by Abû Muhammad Ibn Hîbbân (*d. A H. 354=A D 965*)
6. *Kitâb ash-Shîjâ*', by Qâdî 'Iyâd (No. 991 above)

The work is divided into three *Qism*, each being subdivided into several *Bâb*. The three *Qism* are as follows

Qism I A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bâb*, fol 2^b

Qism II The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bâb*, fol 168^a

Qism III The manners, character, excellence and sayings of the Prophet, in four *Bâb*, fol 188^a

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramadân, A H 855=A D 1451

For other copies see Berlin, No 9590, Paris, No 1976, India Office, Nos 173-5, Stewart, p 33, Yenî, No 825, Râmpûr, p 653, and Âsafîyah, p 868

Written in fair *Naskh*, with occasional marginal notes ascribed to Al-Ashkhar al-Yamanî (*d. A H. 991=A D 1583*), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No 1017 below)

The first two folios are supplied in a later hand

Dated Saturday, the 24th Muharram, A H 932=A D 1525

Several notes by former owners of the MS are found on the title-page as well as at the end

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

No. 1017.

foll. 296, lines 21, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$.

شَرْح بَهْجَةِ الْمَحَافِلِ

SHARH BAHJAT AL-MAHÂFIL.

A rare copy of a commentary on the preceding work.

The author does not reveal his name, but the fact that the

present commentary includes verbatim all the notes by Al Ashkhar al Yamanī found in the margins of the preceding work gives us reason to believe that it is the work of the same Al Ashkhar whose full name is Jamaladdin Abu Abdallah Muhammad bin Abi Bakr bin Abdallah al Ashkhar al Yamanī ابو عبد الله محمد بن ابي بكر بن عبد الله الاسحقر المداني He was a disciple of Ibn Hajar al Haṣamī (to whom he refers as his شاikh and teacher in the present work foll 10^b 75^a and 185) and was born in A.H. 945 =A.D. 1538 Besides the present work he wrote a versified work on grammar entitled العنه في النصر a poem on the principles of law a versified version of *Al Irshad* a work on Shafi'i law by Sharafaddin Isma'il bin Abi Bakr al Muqri al Yamanī (d. A.H. 837=A.D. 1433) and an abridgment of a work of Abu'l Hasan Ahmad bin Muhammad bin Ibrahim al Ash'ari entitled (الغاية في علم المساحة see Haj Khal vol II p. 326) He died in A.H. 991=A.D. 1583 See An Nur as Safir fol 198 and Al La'ib al Mudiyah fol 263

Beginning —

الحمد لله فالنسع و به اسعن و عليه انوكل الحمد لله على ما اسلك من دعمانك الدوام السوامل و اشترك على ما احرس من الايك العoram الكواهل وبعد فالسته المحاذيل للامام الحافظ اى رکبنا بمحبی من اى نکر العالمی العلامه العاصل لما کان من احسن الکتب الحفظ *

Incomplete at the end It breaks off in the beginning of the third *Bab* of *Qism III*

No other copy of the work is known to exist

Written in fair Nasta'liq with quotations from the text in Naskh Slightly water stained and worm eaten Short lacunae are numerous

Not dated Probably 18th century

No. 1018.

fol. 241, lines 31, size 11×7 ; 8×5 .

الْمَعْجَزَاتُ وَالْخَصَائِصُ النَّبُوَيْهُ

AL-MU'JIZÂT' WA'L-KHASÂ'IS AN-NABAWIYAH.

A work on the miracles and especial attributes of the Prophet, by Jalâladdîn 'Abdarrahmân bin Abî Bakr bin Muhammad as-Suyûtî (d. A.H. 911 = A.D. 1505, see Lib. Cat., vol. v, part 1, No. 123)

In an endorsement on a fly-leaf at the beginning, the work is entitled *Kifâyat at-Tâlib al-Labib Fi Khasâ'is al-Habib*, under which title the work has been printed in Haiderâbâd (Deccan), A.H. 1319. In Hâj Khal, vol. iii, p. 140, it is designated *Al-Khasâ'is an-Nabawiyah*, but the author himself, in his autobiography given in the *Husn al-Muhadarah*, fol. 82^a, calls the work *Al-Mu'jizât wa'l-Khasâ'is an-Nabawiyah*.

Beginning

الحمد لله الذي اطلع في سماء النبوة سراحما لاما و فهرا مدعرا
 هذا كتاب معروف يسجد بهulle المعرفون و سحاب مركوم يتحدى بوائله الافهون
 و الاقريون كتاب بعض حليل مدخله من الكتب ، محل الدرة من الاكليل او
 موضع السجدة من آى التدريب الح *

We learn from Hâj Khal., vol. iii, p. 140, that As-Suyûtî spent twenty years in collecting materials for the present work. In it he enumerates more than one thousand miracles and special attributes of the Prophet. Hâj Khal states further that the author wrote an abridgment of the present work, with the title *Ummâdâz al-Labib fi Khasâ'is al-Habib*.

For other copies see Berlin, No. 2576, Paris, No. 1978, Alger, No. 1687, Cairo, vol. i, p. 338, Kopr., No. 283, and Âsâfiyah, p. 624. See also Brock, vol. ii, p. 146.

Written in ordinary *Naskh*, with the headings in red. The first folio is supplied in a later hand.

Dated the 22nd *Dû'l-Hijjah*, A.H. 1001 = A.D. 1593

Scribe *ابن عبد الرحمن بن علي بن حافظ بن عيسى البغدادي*

No 1019

fol 285 lines 23 size $7\frac{1}{2} \times 5\frac{1}{2}$ 6x4

The Same

A fragment of the preceding work with the following spurious beginning —

الحمد لله الذي علمنا ما لم نكن نعلم وصلى الله على سعدنا من...
 وعلى الله وحده وسلم وبعد كتاب ا د من الآثار و من
 الأحاديث الصحيحة اولوالنبي و ينتهي اولالاتصال و سنته بالخصوص
 والمعجزات و الله اسأل حسن العدة و حاتمة مرصدة الحج *

It corresponds with fol 147^b to the end of the copy noticed above and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers — (يكثيرون الماء من بين أصابعه السريعة)

احرر ابن سعد من طرقه سعد بن ربيع عن ابن قال حدثنا مع
 رسول الله صلى الله عليه وسلم الى ما يذهبى الى سور عرس واده يسعى
 مدتها على حمار دم يغوص عامد الدهلار ما ينحدر فيها ماء من الدلو وردة
 فيها بمحاشب بالرواى الحج *

Written in cursive Naskh with the headings in red

Dated Monday the 22nd Rabi I A H 1051=A D 1641

The title page contains the signatures of several former owners of the MS. There is also a seal of Sayyid Sadraddin Ahmad of Buhar dated A H 1307=A D 1889

No 1020

fol 92 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

فتح الرؤوف الفرب

FATH AR-RA'UF AL-QARIB

A concise commentary on As Suyuti's *Umdat al Labib fi Khasa'is al Habib* which itself is an abridgment of the preceding work *Al Mu'jizat*

Author Zainaddin 'Abdarra'ûf Muhammad bin Tâj al-'Ârifîn bin
 ریس الدین عدد ایں Zain al-Abidîn al-Haddâdî al-Munâwî ash-Shâfi'i
 الرؤئی مصہد بن ساح العارفین بن علی بن ریس العادین الحدادی ایں داہی الساعی
 (d A H 1031=A D. 1622, see Lib Cat, vol v, part ii, No 420)

Beginning

الحمد لله تعالى و كفى و السلام على انسه ، الوسل المصطفى و بعد
نهضه العدد الصدفه ، الوايس نكرم المطيفه ، عدد الرؤه ، ابن المعاوي هده
ع الحاله سعيدة على الخصائص الدبوية للجلال السيوطى المسمى انموذج

اللَّهُدْوَنُ

We learn from Hâj Khal, vol 1, p 467, that besides the present work Al-Munâwî wrote a copious commentary on the *Unmûda' al-Labîb* of As-Suyûtî, entitled توضیح الرؤف المبیت.

The work is divided into two *Bâb*, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives

For other copies see Br Mus., No 186, and Cairo, vol 1, p 290

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders The quotations from the text are in red

Dated Tuesday, the 23rd Rabi' II, A H 1291=A D 1874.

Scribe ۵۰۸ صنکپیں

No. 1021.

foll 469, lines 25, size $10\frac{1}{2} \times 7\frac{1}{4}$, 7×4

المواهد ، اللذين بالمنفعة المحمدية

AL-MAWĀHIB AL-LADUNIYAH BI'L-MINAH AL-MUHAMMADIYAH.

The well-known life of the Prophet, by Shihâbuddîn Abu'l-'Abbâs
Ahmad bin Muhammad bin Abî Bakr al-Khatîb al-Qastallânî ash-
shâfi'i اب الدين ابوعاصم محدث ابن ابي الحاتس الشافعى
(d A H 923=A D 1517, see Lib Cat, vol v, part 1, No 169)

Beginning

ربنا آتدا صبي لدك رحمة الهمد لله الذي اطلع في سماء

* الارل شمس ابوار معارف ، العدورة المحمدية العجم

In Haf Khal vol vi p 245 where the work is said to be a very useful and good production of its kind it is stated that As Suyuti was much prejudiced against this work and publicly made disparaging remarks about it because Al Qastallani had quoted passages from one of his works without mentioning his name Al Qastallani having been informed of this by Shaikh al Islam Zal ariya Al Ansari (*d* A.H. 926=A.D. 1520) proceeded from Cairo to Ar Rawdah to apologise to As Suyuti in person

It is stated at the end that the original draft of the work was finished on the 2nd Shawwal A.H. 898=A.D. 1493 and that the author's fair copy was completed on the 15th Sha'bân A.H. 899=A.D. 1494

For the contents of the work see Berlin No 9591 for other copies cf. Goth No 1795 München Nos 454 455 India Office Nos 179 180 Nur Uqmaniyyah Nos 3432 41 Yeni No 905 Ava Sufiyah No 3189 Köpr No 1176 Hamidiyah No 994 Cairo vol i p 434 Alger Nos 1689-91 Rampur p 661 See also Brock vol ii p 73

The work has been printed along with its commentary by Az Zarqani (*d* A.H. 1122=A.D. 1710) in eight volumes Bulaq A.H. 1278 The text has been reprinted in Cairo A.H. 1281

Written in Naskh with notes and emendations in the margins
Not dated Probably 17th century

A fly leaf at the end contains a few *Hadîs* dealing with the excellences of knowledge

No 1022

foli 246 lines 20 size 12×8½ 8½×5½

The Same

Another incomplete copy of the same work beginning as usual and ending with the fifth *Magsad* (on the Prophet's ascension to heaven)

Written in fair Naskh with the headings in red

Dated A.H. 1185=A.D. 1771 According to a note at the end fol 98-116 184-187 and 237-246 were supplied in a later hand in Jumada I A.H. 1217=A.D. 1802

No. 1023.

foll. 218, lines 23, size 8×6 , $6\frac{1}{4} \times 3\frac{1}{2}$

ḨÂSHÎYAH 'ALA'L-MAWÂHIB
AL-LADUNÎYAH.

A gloss on the preceding work, by Shamsaddin Muhammad
بْن Ahmad al-Khatib ash-Shawbari مُحَمَّدُ بْنِ أَهْمَادِ الْخَاتِبِ الشَّوَّبَرِيِّ
السُّوْنِيِّ

Beginning

The author, Ash-Shawbarî, a distinguished scholar, deeply-versed in Shâfi'i law, and commonly called the Shâfi'i of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramadân, A H 977=A D 1570. After finishing his primary education at home, he and his brother, Ahmad ash-Shawbarî (*d* A H 1066=A D 1656), journeyed to Munyatû Rûh, where both of them attended the lectures of Ahmad bin 'Alî ash-Shinnâwî (*d* A H 1028=A D 1619). Afterwards our author went to Cairo, where he was admitted to the Jâmi' al-Azhar. After completing his education there, he was appointed professor of Shâfi'i law in the same institution. He wrote several works. Besides the present work, the following compositions of his are enumerated in the Khulâsat al-Asar, vol. iii, p. 386.

حاسية على 3 ، حانية على سرح النحرير 2 ، حانية على سرح الاربعين لاس حصر
حاسية على العنب 4 ، سرح الاربعين لاس حصر

He died on the night of Tuesday, the 26th Jumâdâ I, A.H. 1069
 = A.D. 1659. See Khulâsat al-Asar, vol. iii, p. 385, 'Iqd al-Jawâhir
 wa'd-Durar, fol. 185^b, Tâj at-Tabaqât, vol. xi, fol. 160^b.

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of *Al-Mawâhib al-Laduniyah*. One of his disciples (whose name is not mentioned) copied and arranged them in the present book.

For other copies see Berlin No 9594 and Cairo vol 1 p 334
 Written in Arabian Naskh The quotations from the text are
 marked by the word **قوله** in red

Dated Wednesday the 23rd Shawwal A.H. 1076=A.D. 1066

No 1024

fol 347 lines 31 size $12 \times 7\frac{3}{4}$ $7\frac{1}{4} \times 4\frac{3}{4}$

رسر المطالب السنية

TAISIR AL-MATĀLIB AS-SANIYAH

The first volume of a gloss on the same work by Nuraddin
 ابوالدين ابوالصباء على بنى سر المطالب السنية
 على السر اعلمنى

The full title of the work as stated in the preface is as follows —

رسر المطالب السنية ۲ اسرار الموارف اللدنية

Beginning —

الحمد لله الذي اشري شمس سماء العلماء اهل الكرامة و حملهم و به

الادعاء الى دوم العناية العَ •

The author Ash Shabramallisi was born at Shabramallis (a town in Egypt) in A.H. 997=A.D. 1589 When three years of age he lost his eye sight owing to an attack of small pox He learnt the Quran by heart and received his primary education at his native place and then in A.H. 1008=A.D. 1599 his father took him to Cairo where he studied under Abdarra uf al Munawi (d. A.H. 1031=A.D. 1622) Ali al Halabi (d. A.H. 1044=A.D. 1634) Ali al Ujhuri (d. A.H. 1066=A.D. 1655) and several other eminent scholars He acquired great knowledge in various branches of learning and held the post of Principal of Jami al Azhar

Al Muhibbi in the Khulasat al Asar vol 11 p 174 tells us that Ash Shabramallisi wrote a large number of books Most of them were in the hands of his disciples but they either reproduced them as their own or lost them through carelessness Besides the present work and those mentioned in Brock vol 11 p 322 the following compositions of his are enumerated in the Khulasat al Asar (*loc. cit.*) —

1 حاسمه على سرح السمايل لابن حصر

2 حاسمه على سرح الورقات الصغير لابن فاسم

- 3 حاشية على سرح أبي صالح لابن فاسق العربي.
 4 حاشية على شرح الحررية للقاصي ركريا.

He died on the night of Thursday, the 18th Shawwâl, A H 1087 = A D 1676. See Tâj at-Tabaqât, vol. xi, fol. 224^a, Khulâsat al-Asar, vol. iii, p. 174, 'Iqd al-Jawâhir Wa'd-Duar, fol. 218^b, and Brock, vol. ii, p. 322

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of Ramadân, A H 1072 = A D 1662. It was completed, as stated in the colophon, on Friday, the 19th Shawwâl, A H 1074 = A D 1664.

The present volume ends with the chapter on the treaty of Hudâibiyah between the Prophet and the Quâish of Mecca.

For other copies see Berlin, Nos. 9595-8, Cairo, vol. i, p. 332, and Nûr 'Usmâniyah, No. 3276.

The present valuable copy, dated Tuesday, the 10th Safâr, A H 1104 = A D 1692, was transcribed by the author's disciple, Khalil bin Ibrâhîm al-Laqqâni (d. A H 1104 = A D 1692, see Silk ad-Duar, vol. ii, p. 81).

Written in cursive Naskh. The passages quoted from the text have been distinguished by the word **قوله** in red.

A seal, bearing the name of a certain Sayyid Muhammad bin Sayyid Dildâr 'Alî, dated A H 1231 = A D 1815, is found on the title-page.

No. 1025

fol. 297, lines 31, size 11 $\frac{1}{2}$ x 8 $\frac{1}{2}$, 8 $\frac{1}{2}$ x 2 $\frac{3}{4}$

تاریخ الخمیس وی احوال نفس النبیس

**TA'RÎKH AL-KHAMÎS FÎ AHWÂL
NAFS AN-NAFÎS.**

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A H 982 = A D 1574, complete in two separate volumes.

Author Husain bin Muhammad bin al-Hasan ad-Diyâibakrî al-Mâlikî - موسی بن علی بن الحسن الدیوبکری المالکی

The date of the author's death, A H 966 = A D 1559, as given in Hâj Khal, vol. iii, p. 177, and Br Mus Suppl., No. 517, must be incorrect, for the historical narrative in the present work is brought

down to A.H. 982=A.D. 1574 It ends with an account of the accession of Sultan Murad III (A.H. 982-1003=A.D. 1574-1595) to the throne of the Ottoman empire as appears from the following —

وَإِنْ وَلَدَهُ السُّلْطَانُ سُلَيْمَانُ سَعْدُ سَلَیْمَانُ وَسُونَیْمَانُ فِي أَنْتَسِنْ وَسَمَانِسْ وَسَعْمَانَهُ وَسَعْمَانَهُ وَلَوْلَى السُّلْطَانِ مُرَادِ حَلَّ نَصْرَةُ اللَّهِ فِي الدَّارِبِ الْمَذْكُورِ *

Moreover the author's contemporary Abdalqadir bin Shaikh tells us in the An Nur as Safir fol 193 that the author who was a distinguished scholar of Mecca was appointed Qadi of Medina in A.H. 981=A.D. 1573 and that he died in A.H. 990=A.D. 1582 for which year the words سعْ می صفر form a chronogram

Vol I

Beginning —

الحمد لله الذي حلّ بـ دو سـه بـ دلـ كلـ اوـانـلـ الحـجـ *

The present volume ends with an account of the Prophet's marriage with Juwairiyah the daughter of Al Haris

For the contents of the work see Berlin No 9467 For other copies see Goth Nos 1798-1800 Br Mus Suppl Nos 517 518 Wien Nos 1177 1178 Leyden vol v No 197 Paris Nos 1980-1983 Alger Nos 1585-1588 Cairo vol v p 50 Kopr No 1035 Yeni No 847 Ibrahim Pasha Nos 897 898 Aya Sufiyah No 3040 Nur Usmaniyah No 3117 and Wahiddin No 2357 See also Brock vol n p 381 and Haj Khal vol m p 177

The work has been printed twice in Cairo viz in A.H. 1283 and 1302

Written in Nasl̄h within double red ruled borders The headings are in red

Not dated Probably 17th century

No 1026

foli 228 lines and size same as above

The Same

Vol II

The second volume of the same work

Beginning —

وَعَوْ اَنْكَ عَاسِهِ رَصِيَ اللَّهُ عَدْهَا وَفِي الْاَكْفَادِ وَاعْدَلْ رَسُولُ اللَّهِ عَلَى
اللَّهِ عَلَيْهِ وَسَلَمَ مِنْ سُعْرَةِ دَلْكِ نَعْلَى ١٠٨٠ هـ حَتَّى اَدَأَ كَلَّ مَرْسَى مِنْ
الْمَدِينَةِ وَالْاَهْلُ الْاَكْفَادُ فِي الصَّدِيقَةِ الْمُدْرَأَةِ الْمَطْهَرَةِ الْحَجَّ *

Written in Naskh, within double red-ruled borders
Not dated. Probably 17th century

No. 1027.

foll 212, lines 11, size $8\frac{1}{2} \times 6$, 4×3 .

ربيع العلود ، في مولد المحبوب.

RABI' AL-QULÙB FI MAWLID AL-MAHBÙB.

An account of the Prophet's birth, by 'Abdallâh bin Muhammad
عدد الله بن محمد صديق الواقع الراهن ابادی
He was a native of Ahmadâbâd (Gujarât), and flourished in the
middle of the 11th century of the Hîjrah

Beginning.

الحمد لله الذي اخر في شهر ربيع الاول جواهر المحمدية
وادرج انواع المعاور في مظاهر حسنة الامدية اما بعد
فيقول العدد المفتقر الى مولاة العدى دني الالامه ، النهي عن الله بن
محمد صديق الواقع الراهن ابادی الحسبي اقام بما الله تعالى في عيادته
بالاخلاص اياما و تصدقها و توصل عليهم ما ينقول محبة نده و برياته و روحهما
في العارفين تحققها الخ *

We are told in the preface that in A.H. 1035=A.D. 1626, when
the author was staying at Medina, he made acquaintance with the
eminent scholars of that place. From them he received a large
number of books for study, and from these books he gathered
material for the present work

The work begins with the excellence of the month of Rabî I

Slightly incomplete at the end

Written in Naskh, with occasional rubrics

Not dated Apparently 19th century

No 1028

foll 201 lines 31 size 12×8 9×5½

انسان العموں فی سیرۃ الامم المأمورون

INSÂN AL-'UYŪN FI SIRAT AL-AMĪN AL-MA'MŪN

The well known work on the life of the Prophet generally called *As Sirat al-Halabiyyah* in two separate volumes

Author Nuraddin Ali bin Burhannuddin Ibrahim bin Ahmad bin Ali bin Umar al Halabi al Qahiri al Shafi'ī
دالدین علی بن بحران الدین علی بن عمر الحلبی القاهري الشافعی

The author an eminent scholar of Egypt whom Al Muhibbi in his *Khulasa al Asar* vol iii p 122 describes as a great ocean of knowledge was born in Cairo A.H. 975=A.D. 1567 He studied under Ali bin Ganim al Maqdi (d. A.H. 1004=A.D. 1595) Muhammad al Khafaji (d. A.H. 1011=A.D. 1602) Abu'l Mawahib Muhammad bin Muhammad al Bakri as Siddiqi (d. A.H. 1037=A.D. 1628) and several other eminent scholars He held the post of professor in the Madrasah as Salahiyyah wrote a large number of books and died on the last day of Shaban A.H. 1041=A.D. 1634 For his life and works see *Ikhlasat al Asar* vol iii p 122 *Taj at Tabaqat* vol vi foll 93^a and Brock vol ii p 307

Vol I

Beginning —

حمد لله نصر وحده اهل الحديث و علامة و سلاما على من
درى عليه احسن الحديث و على الله و عباده اهل العديم و الناجحين
العديم و الحديث الحمد لله *

In the preface the author mentions two other works on the life of the Prophet viz one by Abu'l Fath Ibn Sayyid an Nas (d. A.H. 734=A.D. 1334) entitled *Uyun al Asar* and the other by Shamsaddin Muhammad bin Yusuf ad Dimashqi as Sahili (d. A.H. 942=A.D. 1536) entitled *Subul al Huda wa Rāyah Fi Sirat Khair al Ibad* The former work containing *Isnâd* is an exhaustive one and the latter though a good production contains only well known facts Our author being requested by his teacher Abu'l Mawahib Muhammad bin Muhammad al Bakri wrote the present work from materials from the above two works with additions of his own distinguished

by the word اول The author also quotes verses from two poems, viz., *Al-Qasidat at-Tâ'iyah* of Imâm 'Ali bin 'Abdalkâfi as-Subkî (d. A.H. 756=A.D. 1355), and *Al-Qasidat al-Hamziyah* of Sharafaddîn Abû 'Abdallâh Muhammad al-Bûsîrî (d. A.H. 694=A.D. 1294), the author of the well-known poem, entitled *Al-Qasidat al-Burdah*

For other copies see Br. Mus., p. 425, Br. Mus. Suppl., Nos. 1274-76, Berlin, Nos. 9604-11, Goth., Nos. 1801-5, Ref., No. 129, München, Nos. 449-51, Paris, Nos. 1999-2005, Yeni, No. 819, Alger, No. 1695, Hamîdîvah, No. 887, Nûî 'Usmânîyah, No. 3049, Ayâ Sûfiyah, No. 2978, and *Bashîr Âgâ*, No. 446. See also Hâj Khal, vol. 1, p. 458.

The work has been repeatedly printed in Cairo, viz., in A.H. 1280, 1292, and 1308.

The present volume ends with the following colophon —

تم البحرة الاول من سورة الامام السديع على الحلى ويليه ان
ساد الله تعالى اول الثاني باب البحرة الى المدينة *

Written in fair *Naskh*, with an illuminated frontispiece, within double red-ruled borders. Dated the 10th Safâr, A.H. 1129=A.D. 1717

أحمد بن محمد السعاتي طنطا الساععي مدهناً المصري وطننا

The title-page of the present copy, like that noticed in Br. Mus. Suppl., No. 1274, contains the following chronogram for the author's death (A.H. 1044=A.D. 1634)

ركب الجنان لروح مولانا على *

The title-page also contains several obliterated seals and signatures of former owners of the MS.

According to the following note at the end, the copy was read through and collated in the presence of Shihâbaddîn Ahmad bin 'Abdalfattâh al-Malwâni (d. A.H. 1181=A.D. 1767, see *Silk ad-Durâi* vol. 1, p. 116) —

قرأه هذه المسنخة وهي البحرة الاول من سيرة على الحلى
وبلغه . مقابلة بمحررة السديع احمد شعاب الدين الملواني نعم الله
تعالى ده و المسلمين *

No 1029

foli 286 lines 38-41 size 12×8 $9 \times 5\frac{1}{2}$

The Same

Vol II

The second volume of the preceding work beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair *Nash̄h* with the headings in red. Dated A H 1266=A D 1851

Foli 27-34 54-79 89-94 197-206 and 278-286 are supplied in a later hand

No 1030

foli 151 lines 21 size 8×5 $6 \times 3\frac{1}{2}$

النور الوهاب

AN-NŪR AL-WAHHĀJ

A treatise on the *Mi'raj* or the Prophet's ascension to heaven by Nuraddin Abu I Irshad Ali bin Muhammad Zain al Abidin bin Abdarrahman al Ujhuri al Maliki بور الدين أبو الإرشاد على بن محمد زين العابدين بن عبد الرحمن الأجهوري المالكي

The full title of the work as given in the preface is as follows —
النور الوهاب في الكلام على الأسراء و المغوار

Beginning —

قال السجع الإمام العالم العلامة
أبو الإرشاد على
الأجهوري المالكي أهـ الله به في الدارين وادهش عن علنه الرسـ
محمد وآله وصحبه الحمد لله الذي رفع سدينا مخددا على الله عليه
وسلم إلى أعلى المقامات الحـ *

The author Ali al Ujhuri an eminent doctor of the Maliki school of law was born in Egypt A H 967=A D 1559 and studied under several eminent scholars such as Muhammad bin Ahmad ar Ramli (d A H 1004=A D 1595) Muhammad bin Yahya al Qarafi (d A H 1008=A D 1599) Salih bin Ahmad al Bulqini (d A H 1015=A D

1607), Ahmad bin Qâsim al-‘Ibâdî (*d.* A.H. 994=A.D. 1586) and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic, subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock, vol. II, p. 317, he wrote commentaries on the *Tahdîb al-Mantiq* of Taftâzânî (*d.* A.H. 791=A.D. 1389), the *Nukhbât al-Fikr* of Ibn Hajar al-‘Asqalânî (*d.* A.H. 852=A.D. 1449), and the *Alfiyyah* of Ibn Mâlik (*d.* A.H. 672=A.D. 1273). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumâdâ I, A.H. 1066=A.D. 1655. See *Khulâsat al-Asâr*, vol. III, p. 157, ‘Iqd al-Jawâhir Wa’d-Durâr, fol. 178^a, *Tâj at-Tabaqât*, vol. XI, fol. 156^b, and Brock, vol. II, p. 317.

For other copies see Berlin, No. 2610, and Cairo, vol. I, p. 447.

Written in fair *Naskh*, with occasional notes and emendations in the margins. Dated A.H. 1082=A.D. 1672.

Foll. 117-119, 127 and 128 are supplied in a later hand. Foll. 119^b and 128^b are blank. Fol. 149^a contains a short lacuna.

Scribe سايمان بن داود المهاي الساعي

No. 1031.

foll. 219, lines 21, size $8\frac{1}{2} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$

ابتسام الازهار في رياض الاخبار

IB’ISÂM AL-AZHÂR FÎ RIYÂD AL-AKHBÂR.

Life of the Prophet Muhammad, complete in two separate volumes

Author ‘Abdassalâm bin Ibrâhîm bin Ibrâhîm al-Laqqânî al-Mâlikî عبد السلام بن ابراهيم بن ابراهيم الملاكي. He was born in Cairo, A.H. 971=A.D. 1563, studied under his father, Burhânaddîn Ibrâhîm al-Laqqânî (*d.* A.H. 1041=A.D. 1631), and was appointed Principal of the Jâmi’ al-Azhar. Besides the present work, he wrote an account of the Prophet’s birth, entitled ترويجه العواد سوله حوار العواد, a commentary on his father’s work on theology, entitled حوهرة التوحيد, and another on a versified tract of Al-Jazâ’irî (A.H. 898=A.D. 1493) on the unity of God, entitled المبسوط على المحرر في المذهب. He died on Friday, the 25th Shawwâl, A.H. 1078=A.D. 1668. See *Khulâsat al-Asâr*,

vol ii 416 Iqd al Jawahir fol 208^a Taj at Tabaqat vol vi
fol 196^a and Brock vol ii p 307

Vol I

Beginning —

* *الحمد لله الذي اصطفى الاسلام رسولا واحذر له من شدة حكمه*

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment

The work is divided into several *Bab* and a *Khatimah*. The present volume consists of the following *Bab* —

Bab I Creation of the Prophetic light fol 5^a

Bab II How the Prophet's name was written on the divine Throne before the creation of the world and his advent was foretold by the early Prophets and sages fol 18^a

Bab III The signs observed before and immediately after the Prophet's revelation foreboding his prophetic mission fol 20^b

Bab IV A historical account of Medina its excellence and sanctity fol 88^a

Bab V How his father wedded his mother Amnah the daughter of Wahb and how that marriage was an announcement of the Prophet's mission fol 133^a

Bab VI The signs that appeared at the time of his birth foreboding his great mission fol 143^b

Bab VII His nursing by Halmah Sa diyah the kind protection of his uncle Abu Talib after the death of his grandfather Abdalmuttabb God's protection from sin and idolatry and his excellent and noble character from his very childhood fol 160^c

Bab VIII His features manners and character fol 192^b

No other copy of the work is known

The present copy dated the 30th Dul Hijjah A.H. 1016=A.D. 1637 in the author's autograph as appears from the following note on the title page —

ابن ابراهيم في رياض الاعمار حمع كلام الحسن بن السالم

* ابراهيم اللطيفي المالكي عفر الله له ولصحابه

Written in cursive Naskh with the headings in red

No. 1032

foll 220-440, lines and size same as above

The Same

Vol II

The second volume of the same work, being a continuation of the preceding MS, beginning thus

يا رسول الله صلی اللہ علیہ و سلم تکلم معال اللہ اکبر کبیرا و الحمد لله
کبیرا و سدحان اللہ نکرہ و اصیلا از *

It contains the following *Bâb* —

Bâb IX The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol 230^b

Bâb X His genealogy, with an account of his wives, children and relatives, fol 266^b

Bâb XI An account of his attire, ring, seal, arms, camels horses, and other belongings, fol 292^a

Bâb XII A short account of his military expeditions, fol 313^b

Bâb XIII An account of his distinctive attributes and miracles, fol 364^b

The work ends with a *Khâtimah*, dealing with the last illness of the Prophet, his death and burial, fol 410^a

Written in the same hand as the above

Dated A H 1046=A D 1637

No. 1033.

foll 105, lines 12-17, size 9×6½, 7×4

نظم الدرر والمرجان

NAZM AD-DURAR WA'L-MARJÂN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes

The complete title of the work, as given in the preface, is as follows —

نظم الدرر والمرجان می تلخیص سیر سید الانس و البجان *

Author Awqâdaddîn Mîrzâ Khân al-Bîrâkî al-Jâlandhârî
اوحد الدین میرزا خان бираки الجalandhari

Beginning —

الحمد لله الذي ابرل رسوله بالبدى و دين الحق لظهوره على
الدين كلة . توكه المسركون و حلم على علماء امهه سهل نصالة ، معاهرة
وهم بذلك له حامدون السع *

The author who was a native of Jalandhar (India) completed
the present work as he tells us in the colophon on Thursday the
2nd Dul Hijjah A.H 1091=A.D 1680 The colophon runs thus —
قال العدد الصدف مؤلفه مد فرع من سويد هذا الكتاب الحليل
القدر الذي ما ماء في الاسلام ميلة ط ط فيما اطن يوم الدلائل داني
الاصحه [sic] من سنه احدى و سبعين بعد الالف *

The contents of the work may be summarised thus —

The prominent events connected with the Prophet's life his
personal features and various names and *Alqab* (titles of honour) foll
2^b-23

His noble character prerogatives and special attribute foll
23^b-74^b

His wives children relatives freedmen servants messengers
and the ten most eminent companions called العشرة المنسرة foll
74^b-86

His horses mules camels weapons attire and other household
belongings foll 86 -90^b

Some of his miracles foll 91^a-102^b

His death and interment foll 102^b-105^b

Another copy of the work is noticed in Asafiyah p 874

The present copy was transcribed as stated in the following
note at the end from the author's autograph copy —

كتب و انتم من هؤلاء من الى كتبها المؤلف *

Written in fair *Naskh* with occasional rubrics

Not dated Apparently 19th century

Scribe محمد عيسى

No. 1034.

fol. 36, lines 28, size 9×5 , 8×4

نقاية الاقر

NUQÂYAT' AL-ASAR.

A short fragment of a commentary on the *Khulâsatû Siyârî Sayyid al-Bashâr*, a work on the life of the Prophet by Muhibbaddin Abu'l-'Abbâs Ahmad bin 'Abdallâh at-Tabârî (d. A.H. 694=A.D. 1295)

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain Shaikh Abû Bakr

يعل من نقاية الاقر شرح حلاصه سير سيد المشر علىه الصلوة و السلام
للشيخ ابي بكر رحمة الله الملك الاكبر *

On fol. 4^b the author refers to his teacher, Shaikh Zain al-'Âbidîn (probably Zain al-'Âbidîn bin 'Abdallâh bin Shaikh bin 'Abdallâh al-'Aidarûs, who flourished in the middle of the 11th century of the Hijrah), in the following term

و قد افرد شيخنا و استادنا مولانا و اولئك عدوة المحدثين السدحان ربنا
العاديين رفعه الله تعالى وى اعلى علدين وى حزء اسماء من حصر من
الصحابه وينما *

The latest authority quoted (on fol. 11^b) is Shihâbaddin Ahmad bin Muhammad bin 'Umar al-Khafâjî (d. A.H. 1069=A.D. 1659), the author of the *Nasîm ar-Riyâd* (No. 997 above)

According to Hâj Khal, vol. iii, p. 165, the text is divided into twenty-four *Fasl*. The present MS contains the commentary on the fourth *Fasl*, dealing with the Prophet's military expeditions.

Beginning

العقل الرابع في ذكر عرواته صلى الله عليه وسلم وهي جمع عروة
في العاكس غرابة اراده و طلبه و نجد الع *

Written in Naskh, with some marginal notes

Not dated Probably 19th century

No 1035

fol 40 lines 19 size $8\frac{1}{2} \times 6 \quad 6 \times 4$

الدرة العريدة

AD-DURRAT AL-FARIDAH

A tract on the Prophet's journey to Syria with the merchandise of Khadijah the daughter of Khuwailid bin Asad and his subsequent marriage with her

The full title of the work given on the title page is as follows —

الدرة العريدة في سحارة النبي ورواحه بالسدة حديثه *

The author's name and his dates cannot be traced

Beginning —

فَلَ حَدِيبَا نَعْصَ لَشَاعِهَا وَاسْلَافِهَا رَحْمَةُ اللَّهِ عَلَيْهِمْ أَحْمَمْنَ ابْنِي فَالْوَالِ
لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعُمُرِ أَرْبَعَةَ وَعَسْرَوْنَ سَنَةً وَسَنَةً
أَسْهُرَ وَعَسْرَةَ أَيَّامٍ حَرَجَ دَابَ دَوْمَ بَنْ دَسْ رَضْمَ الْحَمْ *

Written in fair Naskh Dated A.H. 1126=A.D. 1714

Scribe
عبد الرحمن بن المرحوم محمد دادي سريانى

No 1036

fol 307 lines 29 size $10 \times 6\frac{1}{2} \quad 7\frac{1}{2} \times 3\frac{1}{2}$

رسخ العریض

FATH AL-QARIB

A commentary on the author's own metrical work entitled *Mawahib al Muqib Fi Khasa is al Habib* treating of the Prophet's distinctive attributes

Author Abu n Najah Ahmad bin Ali bin Umar bin Salih bin Ahmad al Adawi al Manini al Hanafi (d. A.H. 1172=A.D. 1759) صالح بن احمد الصيفي العذري المعروف بالمنيني see Lib Cat vol 22 No 736)

Beginning —

الحمد لله الذي حص سنتنا محمدا صلي الله عليه وسلم به مخصوص

اعلى له بها مدرا وانده كتاب احكمت ايانه وشرح له به صدرا الحم *

In the preface the author tells us that he first composed a versified version of the *Unmûda al-Labîb* of As-Suyûti, with the title *Mawâhib al-Mujîb*. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this *Mawâhib al-Mujîb*, extracting material from As-Suyûti's *Al-Mu'jizât wa'l-Khasâ'is an-Nabawîyah* (No 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munâwi's commentary on the *Unmûda al-Labîb* of As-Suyûti (No 1020 above), from which he also derived some material.

The present commentary like the original text, is divided into two *Bâb*.

The work is mentioned in the list of the author's compositions given in *Sîlq ad-Durâr*, vol i, p 135, and in *Tâj at-Tabaqât* vol xii part ii, fol 439^b. See also *Hâj Khal*, vol vi p 248. No copy of the work is noticed in any other catalogue.

Written in fair *Naskh* with a beautifully illuminated frontispiece, within red-ruled borders.

Dated A H 1170=A D 1757

Scribe اسماعيل بن عبد الكريم الهراعي

The title-page contains the following verses in praise of the present work written by Muhammad Shâkir al-'Umarî

حصائص طه سنه . في الروزى ، و نهاد العروبة لاماء' د شرح
، حفع نهاد امه ام التسبيه . و هدا لعمد روی اه ل المدح

This Muhammad Shâkir al-'Umarî, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th *Shawwâl*, A H 1140=A D 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muhammad Râgib Pâshâ (d A H 1176=A D 1763). He held several distinguished posts under the Governments of Constantinople and Damascus, but subsequently he resigned the state service, and becoming a disciple of Shaikh 'Umar bin 'Abdal-jalil al-Bagdâdi (d A H 1194=A D 1780), devoted himself to the study of the Sûfic literature. He died on Monday, the 26th *Rabî' II*, A H 1194=A D 1780. See *Sîlq ad-Durâr*, vol ii, pp 183-189, and *Tâj at-Tabaqât*, vol xii part ii, fol 640^b.

No 1037

fol 16 lines 13 size $9\frac{1}{2} \times 6$ $6 \times 3\frac{1}{2}$

مولد النبی

MAWLID AN-NABI

The well known work containing an account of the Prophet's birth and of his early life written in the rhymed prose commonly used for recitation on his birthday celebration

Author Ja far bin Hasan bin Abdulkarim bin Muhammad
 حمارس حسن بن عبد الله بن عبد الكريم بن محمد بن
 الكاظم بن محمد بن عبد الرحمن التوربي الساعدي المدري
 Beginning —

ابن سعد الاصلاء اسم الدافت العلامة فاطول هو صلی اللہ علیہ وآلہ وسلم

* و سلام سددنا محمد بن عبد الله بن عبد المطلب الحسن

The author a man of great piety and learning was born at Medina in A H 1101=A D 1690 He received his education at his native place and became known for his elegant writing and profound knowledge in the Shafi'ite law He held the distinguished posts of *Khatib* (preacher) of the Prophet's mosque and of Principal of the Madrasah attached to that mosque He was also appointed the jurisconsult of the Shafi'ites (معنی الساعده) at Medina He wrote several books and died at Medina on Friday the 27th Shawan A H 1177=A D 1764 See *Taj at Tabaqat* vol xii part ii fol 482^b *Silk ad Durar* vol ii p 9 and *Broel* vol ii p 384

For other copies see Cairo vol i p 405 and Berlin No 9536

The work has been printed in Cairo A H 1307

Written in fair Naskh Not dated Probably 19th century

No 1038

foll 185, lines 21, size 8×6 , $6\frac{1}{2} \times 4$

(Two separate works bound together)

foll 1^b-89^a

I

كما ، السيرة

KITÂB AS-SÎRAT.

Life of the Prophet, being an abridgment of the *Sîrat ar-Râsûl* of Ibn Hishâm (*d. A.H. 218=A.D. 834*)

Author Shâikh Muhammad bin 'Abdalwahhâb an-Najdî الشيخ
محمد بن عبد الوهاب النجدي, the founder of the Wahhâbi sect, who
was born in A.H. 1115=A.D. 1704, and died in A.H. 1206=A.D. 1792
See Lib Cat vol x No 585

Beginning —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَهُنَّ مُسْتَعْدِنُونَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ بْنَ عَدْيَانَ
عَدْيَانُ اللَّهِ بْنُ عَدْيَ المَطْلَبِ ، بْنُ هَامِنَ بْنُ عَدْيَ مَهَامَ ، بْنُ عَدْيَانَ
الَّذِي هُنَا مَعْلُومُ أَسْمَاهُ وَمَا وُقِعَ عَدْيَانَ مَسْتَهَاهُ ، وَهُنَّ الْأَعْلَى *

The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mûn (A.H. 198-218=A.D. 813-833)

For another copy of the work see Br Mus Suppl, No 220

Written in cursive Naskh Dated A.H. 1224=A.D. 1809foll 89^b-185^a

II

كتاب ، الهدى المبوسى

KITÂB AL-HADI AN-NABAWI.

A treatise dealing with the Prophet's character and manners, by the same author

Beginning —

الحمد لله رب العالمين وأشهد أن لا إله إلا الله وحده لا شريك له
وأشهد أن محمداً عبده ورسوله وآيدن الله سبطه هو المتعزز بالحلف
والاحتياز *

Written in the same hand as the above
 Dated the 3rd Rabī II A.H. 1224=A.D. 1809

No 1039

foli 168 lines 19 size 10×6 8×4

اللاب

AL-LUBĀB

An abridgment of the third volume of the *Subul al Huda Wa r Rashed* of Shamsaddin Abu Abdallah Muhammad bin Yusuf as Salīhi (d. A.H. 942=A.D. 1536) dealing chiefly with the Prophet's noble qualities business transactions and the mode of his daily life together with a collection of his prayers commandments judgments etc

Author Qadi Muhammad Ṣina' Allah an Naqshbandi al Muṣadidi al Mazhari طاھی مصطفیٰ المطہری دی "المعدہی المطہری" He was an eminent Sufi and a most diligent scholar of Panipat (India) He studied Hadīq under the well known Shah Wahaballah Dihlawi (d. A.H. 1176=A.D. 1762) and other branches of Muhammadan literature under several other distinguished scholars He soon achieved great knowledge especially in Hadīq and jurisprudence in which subjects he was designated as the Bahāqī of the time by Shah Abdal azīz Dihlawi (d. A.H. 1239=A.D. 1824) After completing his education he became a disciple of Shaikh Muhammad Abid (d. A.H. 1160=A.D. 1747) and devoted himself to spiritual studies Subsequently he attached himself to the company of the famous Shūkh of the Naqshbandiyah order Mirza Mazhar Jani Janan (d. A.H. 1195=A.D. 1781) who gave him the title of Alam al Huda Besides the present work our author wrote a detailed work on Muhammadan law dealing with the diversities of the four Sunnite schools of jurisprudence a commentary on the Quran entitled *Tafsir Ma'hari* a work on the day of resurrection entitled *Tadkīrat al Ma'ad* a work on the life and teaching of Shaikh Ahmad Sirhindī (d. A.H. 1035=A.D. 1625) and over thirty other treatises and tracts on various subjects For some time he held the post of Qadi and died on the 1st Rajab A.H. 1225=A.D. 1810 See *Hadāiq al Hanafiyah* p. 465

Beginning —

الحمد لله الذي هداهنا سعد الرشاد ورفعنا راد المعاد
 بعد وصول العدد الصعب صفحه دعاء الله المقدى المقدى

المطيري الراحي رحمة الله العبد الججاد ان عايه كمال الدسر في عالم الكون و العساي اتقاعده سنه رسول الله صلي الله عليه و سلم في الاخلاق
• •
* * * * *
* * * * *

We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabîl ar-Râshâd* (more properly, the *Subul al-Hudâ w'ar-Râshâd*, see Hâj Khal, vol iii p 580) of As-Sâlihi is the best of all. Our author at the request of his Shaikh, Mûzâ Mazhar Jan-i-Jânâ, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz., ح for Al-Bukhârî, م for Muslim, د for Abû Dâ'ûd, س for Nasâ'i, ح for Ibu Mâjah, م for Mâlik, م for Shâfi'i, أ for Ahmad, ك for Al-Hâkim, ط for At-Tabârâni, د for Ad-Dâruimî, د for Ad-Dâraqutnî, ك for Ibn 'Asâkir, ح for Ibn Hibbân, and د for Ibn Khuzaimah.

The contents of the work may be summarised thus

The Prophet's character and manners, divided into numerous short *Bâb*, foll 2^b-42^b

The way of his purification and ablution, foll 42^b-48^b

His prayers, fasting alms and the Hajj pilgrimage, foll 49^a-115^a

His business transactions, foll 115^b-118^a

His presents and gifts to his friends and companions, fol 118^a-120^b

His marriage, dowries and his strict observance of equity among his wives, foll 120^b-124^b

His sacrifice of animals, and his instructions for hunting, foll 125^a-127^a

His strictness in the fulfilment of oaths, vows, etc, foll 127^a-128^a

His dealings in wâi, foll 128^a-132^b

His mode of teaching his followers foll 132^b-134^a

A collection of his comments on some verses of the Qurâن, foll 134^a-138^a

His judgments, commandments and ordinances, foll 138^a-155^b

His love of God, and his support of the rights and claims of persons, foll 156^a-160^a

His opinion on poetry, foll 160^a-162^a

His fondness in giving sweet names to his companions by changing theirs, foll 162^a-163^b

His kindness to children and women fol 164^a

His forgiveness foll 165^a 166^a

His strictness in fulfilling his promises foll 166^a 167

His courtesy morality etc foll 167^b 168^b

No other copy of the work is known

The present copy dated A.H. 1198=A.D. 1784 was transcribed as stated in the following colophon from the author's original draft within his life time —

بسم الله الرحمن الرحيم في الخامس سبعين الصفر المطهور سبع
الخامس وسبعين و العاشرة بعد الالف بعد اربعين سبع العاشر عصر الله بدوية
و سير عدوية دليل من اعلم المسودة بخط المؤلف العلامة دعاء الله سلم الله الله
بلارشاد والدعا ل اللهم آمين وواردة لاولادنا اسراء الطالعين *

Written in Nasta'liq with occasional rubrics

عبد العالى

No 1040

fol 120 lines 17 size 8×5½ 6½×3½

مولود رسول الله

MAWLID RASÙLALLAH

An account of the Prophet's birth and his early life ending with his marriage with Khadijah the daughter of Khuwaihd

The title of the work and the author's name are not mentioned in the present copy but on the title page of that noticed in Berlin No 9521 it is designated as مولود رسول الله The authorship is there wrongly ascribed to Ibn al Jawzi (d. A.H. 597=A.D. 1201) He is frequently quoted as an authority in the present work and spoken of as dead as for instance on fol 55^b where he is referred to thus —

و حكى ابو الفرج الحورى رحمة الله *

The latest authority referred to (fol 58^b) is Abdassalam al Bagdadi who was born after A.H. 770=A.D. 1369 and died in A.H. 839=A.D. 1455 See Al Qabas al Hawi vol 1 fol 107

Beginning —

الحمد لله الذي ابر من طرة عزة عروس العصر صاحبا مسجرا
و اطلع من افلاك الكمال من دوح الحمال شمسا صاحبا و فمرا ممددا و اخرج

من حلال اشجار الفتوة نسمى بمر المدورة ولم يتحصل لها في العالمين
ديبرا [Sic دبرا]

Written in fair *Naskh*

Not dated Apparently 19th century.

HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD

No. 1041.

fol. 196, lines 19-21, size $10\frac{3}{4} \times 7\frac{3}{4}$, $8 \times 4\frac{3}{4}$

(Two separate works bound together)

fol. 1-131^b

I

دَخَالُ الْعَبْدِيِّ فِي مَمَاقِبِهِ، ذَوِي الْعَدْبِيِّ

DAKHĀ'IR AL-'UQBĀ FĪ MANĀQIB
DAWI'L-QURBĀ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence

The author, Muhibbaddin Abu'l-'Abbas Ahmad bin 'Abdallah at-Tabari (d. محب الدين ابو العباس ١٤٠٥ هـ بن عبد الله الطاهري A.D. 694= 1295 see Lib Cat., vol. xii, No. 705), who does not reveal his name in the text, refers, on fol. 23^b, to his work entitled *Ar-Riyād an-Nadīnah Fī Manāqib al-'Asharah* in the following terms

الباب التاسع في ذكر امير المؤمنين على ابن ابي طالب عليه السلام
و قد سلطنا المقال و اوسعدنا المجال في ذكر معاشره في كتابنا المرسوم
الرياض الدصرة في معاشره العترة و نحن ناتقين على حملة معاشره
ما ذكرناه بمعناه ان شاء الله تعالى *

In a copy of the present work noticed in Berlin No 9674 the authorship is wrongly ascribed to Muhammad Baqir bin Muhammad Taqi al Husaini the well known Shi'ah scholar who flourished in the 11th century of the Hijrah.

Beginning —

الحمد لله على حصول امتحن و سوم العشاء و له السكر على ما
اولى من سطام العرش و كريم الا لاو اما بعد فان الله عز و جل مد
امتعني مسحدا صلي الله عليه سلم على حمنع من سواه و سعادته
من نصله العاهر

The work is divided into two *Qism* the first dealing briefly with the excellence and virtues of the kinship of the Prophet and the second comprising biographical notices of his descendants and relatives. Each *Qism* is subdivided into several *Bab* and *Fasl* as follows —

Qism I

Bab I The excellence and virtues of the kinship of the Prophet
fol 2^a

It may be noticed here that a few folios after fol 2^b containing the major portion of the second *Bab* dealing with the excellence of the tribe *Quraish* are wanting

Bab III The excellence of the descendants of Hashim fol 3^a

Bab IV The excellence of the descendants of Abdalmuttalib
fol 4^a

Bab V The excellence of the Prophets family (ابن النبى) fol 4^a

Bab VI The Prophets declaration that Fatimah Ali Hasan
and Husain were the inmates of his house fol 6

Bab VII Fatimah fol 8

Bab VIII Ali fol 23^b

Bab IX Hasan and Husain fol 51^b

Qism II

Bab I The descendants of the Prophet in the following eight
Fasl —

I The exact number of the Prophets children and the
dates of their birth fol 70

II Ibrahim fol 71^a

III Fatimah fol 73

IV Zainab fol 73

- V Ruqaiyah, fol 76^a
- VI Ummu Kulsûm, fol 77^a
- VII Zainab, the elder daughter of Fâtimah, fol. 79^a
- VIII Ummu Kulsûm, the younger daughter of Fâtimah, fol 79^a

Bâb II The uncles of the Prophet in the following three *Fasl*

- I The exact number of his uncles, fol 81^b
- II Hamzah, fol 82^a
- III 'Abbâs, fol 89^b

Bâb III The children of the Prophet's uncles in the following six chapters —

- I The two sons of Abû Tâlib, viz , Ja'far, fol 102^a, and 'Aqîl fol 110^a
- II The eight sons of 'Abbâs, viz , Fadl, fol 111^b, 'Abd-allâh, fol 112^b, 'Ubaidallâh, fol 119^a, Qasm, fol. 119^a, 'Abdarrahmân, fol 119^b, Ma'bad, fol 120^a, Kasîr, fol 120^a and Tammâm, fol 120^a
- III The five sons of Al-Hâris, viz , Abû Sufyân, fol 121^a, Nawfal, fol 122^a, Rabî'ah, fol 123^a, 'Abdallâh, fol 124^a, and Al-Mugîrah, fol 124^b
- IV The children of Zubair, viz , 'Abdallâh, fol 124^b, Dubâ'ah, fol 125^a, Umm al-Hikam, fol 125^a
- V The children of Abû Lahab, fol 125^a
- VI The children of Hamzah, fol 125^b

Bâb IV The Prophet's aunts (father's sisters), fol 126^a

Bâb V The children of the Prophet's aunts, fol 127^b.

The work ends with a *Khâtimah*, containing the following three *Fasl*

- I The Prophet's mother, Âminah, fol 129^b
- II His foster-mothers, fol 130^b
- III His foster-brothers and -sisters, fol 131^a

The last *Fasl* is slightly incomplete at the end, but only one folio seems to be wanting

For other copies of the work see Berlin, No 9674, and Goth., No 1834. See also Hâj Khal , vol m, p 325, and Brock., vol 1, p 361

fol 132^a-196^b

II

السط الشیس فی حیات امهات المؤمنین

AS-SIMT AS-SAMIN FI MANAQIB UMMAHAT AL-MU'MININ

A work on the lives and merits of the Prophet's wives by the same author

Beginning —

الحمد لله كما يدعى عظيم حلاه واسكر على ما أتي من سعد
اصالة اما بعد فهذا مؤلف "السط الشیس" في امهات المؤمنين حبيب الله
ما ورد في مدخل امهات المؤمنين مسلمًا على كعبه ددهش معروفاً كونه
محدث مسلمًا ولو بدرجتين مذهب على نسخة مسلمين حارباً لما ورد مما
طغى به في حق كل واحدة احمد بعثة حربها لما فعل فيه عده
على الله سنه سلم مما يخص و عدم ما يخص بالآخر .

The work is divided into a *Muqaddimah* twelve *Bab* and a *Khatimah* as follows —

Muqaddimah The exact number of the Prophet's wives their pedigrees the times of their marriage with the Prophet their virtues and excellences and the Prophet's strictness in observing equity among them fol 132^b

Bab I Khadijat al Kubra fol 136

Bab II Aishah the daughter of Abu Bakr fol 144^b

Bab III Hafsa the daughter of Umar fol 171^a

Bab IV Ummu Salmah the daughter of Umayyah fol 173

Bab V Ummu Habibah the daughter of Abu Sufyan
fol 178^b

Bab VI Sawdah the daughter of Zama'ah fol 181^a

Bab VII Zainab the daughter of Jahsh fol 174

Bab VIII Zainab the daughter of Khuzaimah fol 186^b

Bab IX Maimunah the daughter of Al Haris fol 187^b

Bab X Juwairiyah the daughter of Al Haris Ibn Abi
Dirar fol 188^b

Bab XI Safiyah the daughter of Huyai fol 189^b

Bab XII The names of the twelve other women who according
to some were also married to the Prophet fol 192^a

Khatimah The Prophet's two female slaves viz Mariyah
Qibtiyah and Raihanah fol 196

No other copy of the present work is known.

Both works are written by the same hand in fair Naskh, within double red-ruled borders. The headings are in red. Fols 174 and 183 should follow fol 182 and 173, respectively.

Not dated. Probably 17th century.

Four fly-leaves at the end contain an extract from the author's other work entitled *Khulâsatû Siyâsi Sayyid al-Bashâr*.

HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

fol 234, lines 23-26, size $13 \times 8\frac{1}{2}$, $9\frac{1}{2} \times 5\frac{1}{2}$

(Two separate works bound together.)

fol 1-43

I

كتاب الرد

KIT'ÂB AR-RIDDA'I.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Tulaihah bñ al-Khuwailid al-Azdi, Al-Aswad al-'Ansî, Musailamah al-Kaddâb and others.

Author Abû 'Abdallâh Muhammad bñ Wâqid al-Wâqidî al-Madanî, ابو عبد الله محمد بن عمر بن واعظ الومادي المدائى, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A.H. 130=A.D. 747. He received traditions from Imâm Malik bñ Anas (d. A.H. 179=A.D. 795), Sufyân as-Sawî (d. A.H. 161=A.D. 777), Ma'mar bñ Râshîd (d. A.H. 153=A.D. 770), and others. Ad-Dahabî and other biographers remark that Al-Wâqidî was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qâdî.

in the eastern quarter of Bagdad and subsequently Al Ma'mun (A.H. 198-218=A.D. 813-833) who treated him with marked honour appointed him to fill the same post at Askar al Mahdi. Besides the present work and that noticed below he wrote a history of the Prophet's campaigns entitled *Kitab al Masa'ib*, which was edited and published by A. Kremer Calcutta 1856. A part of the same work on the conquest of Mesopotamia was edited and published by G. H. A. Ewald Göttingen 1827.

Our author died on Monday the 11th Dhu'l Hijjah A.H. 207=A.D. 823. See *Mirat al Janan* fol. 130^a *Kitab al Tibrish* by Ibn Nadim p. 98 *Tadkira al Huffaz* vol. i p. 319 Ibn Khallil an (De Slane's translation) vol. iii p. 61 *Muruj ad Dahab* fol. 248^a *Al Ansab* by As Samani fol. 577^b *Dustur al Ilam* fol. 153^a *Yaqut* vol. vii p. 55 and Broel vol. i p. 135.

Beginning —

ى ابو العاشر مد الله بن حفص بن مهران الترمذى اخوه الله تعالى
 قال حدى ابى محمد احمد بن اسالم الكوفي ورآه عليه دل حدى
 ابو حعفر عدد العربين المغارك قال حدى عدم س مراحى المغارى
 قال حدى ابى محمد بن سمرس اعد الوادى ॥ امى لما فقص
 اللدى على الله عليه وسلم سمدب الدبود و المصائى باهل الاسلام و ظهر
 العقان فى المدينة من كان يتحفنه فعل ذلك الحج *

Contents —

Fol 2	احبار * بني معاذة *
Fol 6	ذكر احبار الودة *
Fol 7 ^a	ذكر حروج اسامة بن ريد *
Fol 10	ذكر فحاءة ابن عدبيالل *
Fol 16	حضر مالك بن دويرة و ١١ الكداء *
Fol 25	ذكر ازيداد اهل البحر *
Fol 29	ذكر ازيداد ارعى حصر موب من كندة و عربها *
Fol 40	ندة ى ذكر المعنى بن حارثة السنباني و هو اول الفتوح بعد عيال اهل الودة *

The work ends on fol. 43^b thus —

قال و كان حمالد بن الوليد رضى الله عنه كلما امتحن و صعا من العراق
 اخرج من عياله التمس موجه به الى المدينة الى اى ذكر الصداقين

رَصِيَ اللَّهُ عَنْهُ وَيَعْسُمُ بَأْفَى الْمَعْدُمِ وَيُاصْحَبَهُ فَالَّتِي لَمْ تَحْكُمْ ، الرُّوم
نَارِصُ السَّامِ وَغَرْبُ الْآنَ الَّتِي دَكَرَ فَتُوحَ السَّامِ نَعُونُ اللَّهُ وَكَرْمَهُ لَمْ شَاءَ اللَّهُ
* تَعَالَى

The work is noticed by Hâj Khal , vol v, p 87

Written in fair Naskh, with the headings in red. Dated Sunday,
the 25th Rabî' II, A.H. 1278=A.D. 1861

foll 44-234

II

فتوح السام FUTŪH ASH-SHÂM.

A history of the conquest of Syria, ascribed to the same Al-Wâqîdî

Beginning —

فَالَّتِي أَبْوَ عَدَدِ اللَّهِ مُحَمَّدٌ بْنُ عَمْرَ الْوَادِي رَحْمَةُ اللَّهِ تَعَالَى حَدَّدَنِي
أَبْوَ يَكْرَمَدَنِ يَكْمِدَنِي بْنِ الْجَسَدِنِ ابْنِ سَعْدَانَ الْمَخْبُرِي فَالَّتِي
لَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخْلَفَهُ ، أَبْوَ يَكْرَمَ الصَّدِيقِ رَصِيَ
اللَّهُ عَنْهُ فُعِنْدَ وَيَعْسُمَ بَأْفَى الْمَعْدُمِ وَيُاصْحَبَهُ فَالَّتِي لَمْ تَحْكُمْ
وَقُتِلَ إِيمَانُ الْمَسْجَاجِ وَالْأَسْوَدِ الْعَدْسِيِّ وَهَرْبُ طَلْبَكَهُ بْنُ حَوْيَلَكَ الَّتِي السَّامِ
وَلَمَّا وَتَهَ ، الدَّمَامَهُ وَقُتِلَ دَمَوْحَدَهُ وَاطَّاعَ الْعَرَبَ لَا دَيِّنَ يَكْرَمَ الصَّدِيقِ
رَصِيَ اللَّهُ عَنْهُ عَوْلَ ابْنِ يَدِعَهُ ، حَمْوَشَهُ الَّتِي السَّامِ الْجَعِ

The MS ends with an account of the conquest of Cæsarea

For other copies see B1 Mus , pp 148-9, 425, 683 , Paris Nos 1652-1661, 1689 , Berlin, Nos 9765-9775 , Yeni , No 237 , and Ayâ Sûfiyah , No 3331

The work was edited and published by W Nassau Lees, Calcutta 1854-62 It has been twice printed in Cairo, viz in A.H. 1282 and 1309

Written in fair Naskh Dated Thursday, the 14th Rabî' II,
A.H. 1298=A.D. 1881

No 1043

foli 213 lines 23 size 8×5 $5^1 \times 3\frac{1}{4}$

كتاب الامامة والسياسة

KITAB AL-IMÂMAT WA'S-SIYÂSAT

The well known history of the Caliphs from Abu Bakr (A H 11-13=A D 632-634) to Harun ar Rashid (A H 170-193=A D 786-809) ascribed to Abu Muhammad Abdallah bin Muslim bin Qutaibah ad Dinawari (أبو محمد عبد الله بن مسلم بن قتيبة الدِّنْوَارِيُّ (d. A H 276=A D 889 see No 96Q above)

Beginning —

قال أبو محمد عبد الله بن مسلم بن سعيد روى كلاماً يحمد الله
ونعدس معانا بذكره واندعا علىه الحمد *

For the contents of the work see Berlin No 9412 For other copies see Br Mus p 581 Cairo vol v p 13 Paris No 1566 and Br Mus Suppl No 519 See also Brock vol 1 p 122

The work was printed in Egypt A H 1322 A Latin abstract of the history of the first four Caliphs was published by A Petersson Lund 1856 under the title Expositio de quatuor primis Khalifis

Written in Naslîh with the headings in red

Dated Monday the 21st Ramadan A H 1006=A D 1598

The title page contains notes by three former owners of the MS The earliest is dated A H 1177=A D 1764

The last folio contains a short biographical notice of the author in a different hand

No 1044

foli 114 lines 16 size $9\frac{1}{4} \times 6$ $6\frac{1}{2} \times 3\frac{3}{4}$

راس مال النديم

RÂS MÂL AN-NADÎM

A rare copy of a compendious work comprising besides miscellaneous historical material meagre chronological sketches of the Caliphs from Abu Bakr (A H 11-13=A D 632-634) to Al Muqtâfi billah (A H 530-555=A D 1136-1160)

The author does not reveal his name in the text but Salahaddin

Khalil bin Aibak as-Safadî (*d.* A.H. 764=A.D. 1363), who mentions the present work, in the preface to his biographical work *Nâkât al-Himyân fî Nukat al-‘Umyâن*, as one of his sources, gives the author's name as *Abû'l-‘Abbâs Ahmad bin ‘Alî bin Bânah* ابو العباس احمد بن على بن بانه The bare fact that the author highly eulogises ‘Alî, his descendants and friends, and curses the first three Caliphs, the Prophet's wife ‘Â’ishah and others, whom the Shî'ahs look upon as the opponents of ‘Alî and his family, shows that the author professed the Shî'ah faith. The details of his life cannot be traced, but it is probable that he lived in the time of Al-Muqtâfi-billâh (A.H. 530-555=A.D. 1136-1160), with whose reign he closes his chronological sketches

Beginning

الحمد لله رب العالمين والصلوة والسلام على اشرف الخلق محمد
وآله الطاهرين أما بعد فهذا كتاب في التوارييخ ونسخة العددى صلى الله عليه وآله وسلم وأولاده واصحاته وتأريخ الخلفاء والامم الظاهرية
والمتصادرة والاتياعات العجيبة والصور العريبة مما يستعدي العالم المترعرع
عن معرفته ويتجمل الاديه العاصل في صناعته الح*

The author tells us in his epilogue that it was customary in ‘Irâq (Mesopotamia) for the ‘Abbâsid Caliphs, their viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games, the middle-class people took delight in singing melodious love songs, and in idle talk, while the favourite amusement of the low class people was to abuse each other and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus —

Short notices of the Prophet's mother and the mothers of the Caliphs, fol 1^b

An account of the Prophet's relatives, fol 4^a

The names of some generous persons, persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol 6^a

The names of some obstinate opponents of the Prophet fol 7

How some persons in the pre Islamic period abstained from wine fol 8^a

Virtues practised in the pre Islamic period fol 9^b

Famous markets of Arabia in the pre Islamic period fol 11^a

The names of some eminent secretaries to the Prophet Caliphs and other noblemen fol 13^b

The names of those companions of the Prophet who fought for Ali in the battles of Jamal and Siffin fol 14^b

The names of those companions of the Prophet who sided with Muawiyah in the battle of Siffin fol 15^b

The names of some eminent blind men fol 16^b

Customs and rites observed in the pre Islamic period some of which remained lawful in Islam fol 17^a

The names of the famous *Munafiqin* i.e. hypocrites in the time of the Prophet fol 24^b

Notices of eminent persons crucified after the introduction of Islam fol 25^b

The famous soothsayers of Arabia fol 29^b

A collection of historical and religious proverbs fol 40

Some riddles of historical significance fol 66^a

Historical notices relating to the *Awa'il* i.e. the origins of things and the persons who originated certain customs practices or arts fol 68^b

An account of games such as chess backgammon etc fol 78^b

The seven climates fol 81^b

An account of the town of Mecca and its holy temple (Ka bah) fol 83^a

The character of some of the Caliphs fol 84^b

An account of the Prophet's horses and swords fol 88

A chronological sketch of the Caliphs from Abu Bakr to Al Muqtisi fol 92

The twelve Imams of the Shi'ahs fol 107^b

The Imams of the Batiniyah sect fol 110^b

For other copies see Nur Umaniyah No 3296 and Yeni No 234 See also Haj Khal vol iii p 340

Written in cursive Naslī with occasional rubrics

Dated Tuesday the 1st Rabī II A.H. 1277=A.D. 1860

Scribe و سف بن ملا عده الولى بن ملا داود بن ابراهيم بن سعيد

Nine fly leaves at the end contain miscellaneous notes and extracts from different books

No. 1045.

foll. 129, lines 17, size $7\frac{1}{4} \times 5\frac{3}{4}$, $6 \times 4\frac{1}{4}$

فتح البهنسا

FUTŪH AL-BAHNASĀ.

A history of the conquest of Bahnasā (a town in Egypt), with the following title

كتاب الفتوح في مسائل السادة البحناسي ومن استشهد بهم فيها

The author's name is not given in the MS. The work was printed in Cairo, A.H. 1280, and has often been reprinted since. In these texts the author is called Muhammad bin Muhammad al-Mu'izz. Among his numerous sources, the author names the following authorities in the preface.

Muhammad bin Ishāq (*d. A.H. 151=A.D. 768*)

Muhammad bin 'Umar al-Wāqīdī (*d. A.H. 207=A.D. 823*)

'Abdalmalik bin Hishām (*d. A.H. 218=A.D. 834*)

Abū Ja'far Muhammad bin Jarīr at-Tabarī (*d. A.H. 310=A.D. 923*)

'Alī bin Husain al-Mas'ūdī (*d. A.H. 345=A.D. 956*)

Ahmad bin Muhammad bin Ibrāhīm as-Sa'labī (*d. A.H. 427=A.D. 1036*)

Abū'l-Hasan 'Alī bin Ahmad al-Wāhidī (*d. A.H. 468=A.D. 1075*)

Mahmūd bin 'Umar az-Zamakhsharī (*d. A.H. 538=A.D. 1143*)

Beginning.—

الحمد لله رب العالمين المعبان العظيم السلطان العظيم الامان الذي ام

* يخلوا منه مكان الحج

For other copies see Paris, Nos 1690-1692, Berlin, No 9096; Br Mus., p 150, Br Mus Suppl., No 525, Ayā Sūfiyah, No 3333, and Cairo, vol v, p 96

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand

Dated A.H. 1117=A.D. 1705

No 1046

foll 360 lines 23 size 10×6 $7\frac{1}{2} \times 4$

الكتاب في فصل الأربع الخلفاء

AL-IKTIFĀ' FI FADL AL-ARBA'AT AL-KHULAFĀ'

A work on the excellence and virtues of the first four successors of the Prophet chiefly based on traditions

Author Ibrahim bin Abdallah al Wasili ash Shafi'i al Yamani ابراهيم بن عبد الله الواسلي الشافعى اليماني His ancestors belonged to Yemen but he himself settled permanently at Medina where he wrote the present work in A.H. 963=A.D. 1556 Other particulars of his life and the exact date of his death are not known

Beginning —

الكتاب في فصل الأربع الخلفاء لما تبرد الماء

In the preface the author tells us that he wrote the present work at the request of some of his friends and that he divided it into eight chapters but the present copy like that noticed in Buhar No 200 consists of only the first five chapters as follows —

I Foll 3^b 66^a الكتاب الأول كتاب الأربع في مباحث في
فصل الخلفاء على ١٢ من المenses
بالصدقين و الناصريين اى يكر الصدقين
وصلى الله تعالى عليه على انفراده و به
سبعينا و سبعين فصول و حاتمة
الكتاب *

II Foll 160^b-66^a الكتاب الثاني كتاب الفول الصواب في ما
حا في فصل امير المؤمنين اى
حقض عمر بن الخطاب صلى الله تعالى
عليه على انفراده و فيه اثنان و عشرون
انا و سعد فصول و حاتمة *

III Foll 161^a-196^b الكتاب الثالث كتاب الفرق في فصل
١٢ اى يكر و عمر و صلى الله
تعالى عليهما على انفرادهما و فيه
نهاية اثواب *

الكتاب الرابع كتاب دوصحیح الدرهان فی
ما حاء فی مصل امیر المؤمنین ابی
عمرو عزهار، بن عقان رضی الله تعالی
عنه علی انقراده و فيه سعدہ عشر
سالا و ثلاثة و مصolu و حاتمه

الكتاب الخامس كتاب اسی المطالب فی
ما حاء فی مصل امیر المؤمنین ابی
الحسن علی بن ابی طالب رضی الله
تعالی عنه علی انقراده و فيه ٢٠ رون
سالا و ثلاثة عشر سالا :

The headings of the remaining three chapters, as given in the preface, are as follows

الكتاب السادس كتاب تفسیره الداطر فی ما حاء فی مصل عمار بن VI
ياسر

الكتاب السابع كتاب الدرر الموصعة فی ما حاء فی مصل الحلفاء VII
الأربعة وفيه ٢٠ و اثواب

الكتاب الثامن كتاب الانتصار فی ما حاء فی مصل السادة الاصصار VIII
رضی الله تعالی ١٤٠ و فيه ستة اثواب

The work was completed, as stated by the author at the end, on the 2nd Rabī' I, A.H. 963=A.D. 1556. The MS was copied from a transcription of the author's autograph, dated A.H. 966=A.D. 1559

Written in fair Naskh, with the headings in red

Dated A.H. 1129=A.D. 1717

The title-page contains a seal, dated A.H. 1216=A.D. 1801 bearing the following inscription

ك س بیاید بجلد آم ادا حاحی ع د الله هـ - ا آراده

Two other seals, bearing the name of a certain Abū 'Abdallāh, dated A.H. 1211=A.D. 1796, are found on fol. 2^a as well as at the end

No 1047

full 379 lines 15 size 9×5 7×4

راد الاحداب في معاون الاعمال

ZÂD AL-AHBÂB FÎ MANÂQIB AL-ASHÂB

The unique copy of a work dealing with the history of the four early successors of the Prophet together with the excellence and virtues of his other companions wives and children

Author Malik Ahmad bin al Malik Pir Muhammad al Faruqi
ملک احمد بن الملک پیر محمد الفاروقی

Beginning —

The author who flourished towards the end of the 11th century of the Hijrah and belonged to India exclaims in his preface on the stern endeavour of the Rafidis (Shi'ahs) to preach their faith among the ignorant Sunnis some of whom had actually embraced Rafidism while the belief of a large number of others was in a wavering condition. He states further that he being ordered by his teacher As Sayyid al Murtada (*d* A.H. 1067=A.D. 1657 see the present work fol 3) wrote the present work which contains Quranic verses traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet especially of the first four Caliphs.

The work is divided into a *Mugaddimah* seven *Bab* and a *Takmilah*

Contents —

Mugaddimah A short history and genealogical account of the prophets from Adam to Muhammad in the following five *Fasl* —

I Fol 4 الفصل الأول في أحوال الابناء صلوات الله وسلامه * علمهم احتمالاً

- العمل الثاني في احوال نبينا ملی اللہ عاليٰ عليه Fol 7^b II و سام *
- العمل الثالث في احوال آباء ملی اللہ عاليٰ عليه و سام III Fol 9^a.
- العمل الرابع في اسس الادیاء الاحر صلوات اللہ عاليٰ عليه علی نبینا و نبیم و سلامه * IV Fol 10^b
- العمل الخامس في احوال آباء نبینا مسعود ملی اللہ عاليٰ عليه و سام والاختلاف في اسلام V Fol 13^a * بعضهم

Bâb I History and excellence of Abû Bakr, in the following five Fasl

- العمل الاول في ما ابرل اللہ في كتابة من الآيات الواردة فيه على ما صرخ به الله يرو الكلام * I Fol 35^b
- العمل الثاني فيه ورد فيه من لسان النبي ملی اللہ عاليٰ عليه و سام من الاحاديث * II Fol 43^b
- العمل الثالث فيه ورد فيه من ثناء الصحابة رضي الله عاليٰ عنه و سام * III Fol 55^a
- العمل الرابع فيه دكرا العاءات من حسانه و انه اول الدسر بعد الابياء وفي احواله و علمه و ثباته عدد وفات النبي ملی اللہ عاليٰ عليه و سام و رغده و فصائله و معه القرآن في القراءاتين و بيعته * IV Fol 69^b
- العمل الخامس في الثوابات التي ما من بها الروايات في حلاقته و استهفافها بها واحوتها و احكام من انکرة او عدوه ولعنه والدلائل التي بها اهل الله على حقيقه حلاقته * V Fol 94^a

Bâb II History and excellence of Umar, in the following six Fasl and a Khâitâmah

- العمل الاول في الآيات الواردة فيه و الاناب التي ترواها موافقا لروايتها * I Fol 120^b
- العمل الثاني فيه ورد فيه من لسان النبي ملی اللہ عاليٰ عليه و سام * II Fol 126^b

- III Fol 136^a الفصل الثالث فيما ورد منه من الآثار *
- IV Fol 144^b الفصل الرابع سى حفته حلادة و رهدة و عدلة و كرمائه و سحاوته و تقدس احوال الرعانا و الاصراء و هجرة *
- V Fol 187^a الفصل الخامس فيما ورد من حمع مناف ۱۱ ۲۲ ن آنی بکر و عمر *
- VI Fol 210^b الفصل السادس سى دع السنه و المطاعن و احوال الطاعن *
- Khatimah Fol 227^a حامه سى ذكر سنه و ولاده و عمره و بناء الصحانه عليه و وفاته و الاحداث بهمه و حمله العلاجه سودي و اولاده رضي اللہ تعالیٰ عنهم *

Bab III History and excellence of Usman in six Fast and a Khatimah as follows —

- I Fol 236^a الفصل الأول في الآيات الواردة فيه
- II Fol 236^b الفصل الثاني في الأحاديث الصادرة من سى رسول اللہ صلی اللہ تعالیٰ علیہ وسلم فی حفته *
- III Fol 242 الفصل الثالث في الاقوال الصادرة عن الصحابة رضي اللہ تعالیٰ عنهم فی مناقب *
- IV Fol 247^b الفصل الرابع في فضائله رضي اللہ تعالیٰ عنه
- V Fol 253^b الفصل الخامس في احربه ما طعن به فيه اهل الصال و الموى و احوال الطاعن به في الآخرة و الاولى *
- VI Fol 261^b الفصل السادس في حمع مناف الحلفاء البليه رضي اللہ تعالیٰ عنهم *
- Khatimah Fol 265^b حامه في سنته و سنته و اولاده

Bab IV History and excellence of Ali in six Fast and a Khatimah as follows —

- I Fol 276 الفصل الأول فيما ورد منه من الآيات على ما احرجت من النcasرو الاحدیث و الكلام *

- الفصل الثاني فيما ورد في سنته من الرسول صلى الله
تعالى عاليه وسلام *
- III Fol 292^b الفصل الثالث فيما ورد منه من آثار الصحابة
والتقانيع *
- IV Fol 299^b العمل الرابع في مصائره ورعددة وعلمه وكلامه
- V Fol 317^b الفصل الخامس في دفع المطاعن عنه رضي الله
تعالى عنه *
- VI Fol 318^b الفصل السادس في حجج مذاهب هؤلاء الاربعة رضي
الله تعالى عهم *
- Khâtimah Fol 322^b حاتمة في سنته ووفاته وأولاده رضي الله
تعالى عنه *

Bâb V Virtues and excellence of other companions of the Prophet, in three *Fasl* as follows

- I Fol 330^b العمل الأول في الآيات الواردہ على اشرف الانبياء
في سان الامم احریں والاصصار المنسوبین
بالصلوات والرسوانى في دار القرار *
- II Fol 335^b الفصل الثاني الاحادیث الواردہ في حقهم من رسول
الله صلى الله تعالى عاليه و سلام ، وما
وسموصا *

III Fol 338^b. الفصل الثالث فيما او ، على المؤمنين في حقهم *

Bâb VI An account of the Prophet's wives, in two *Fasl* as follows —

- I Fol 341^a الفصل الأول في الآيات الواردہ فيهن ، وما وسموصا
والاحادیث الناطقة بهن رضي الله تعالى
عنهم *

- II Fol 344^a العمل الثاني ما يکھیں و ما ندیھیں و مالم یدیں
یعنی ما یکھیں و لم یکھیں وما عورست نہیں
علیہ و من مات ملنیں فنلہ و ملک عیین *

Bâb VII An account of the Prophet's children, fol 359^a

Takmilah The various classes of saints and their duties, fol 364^a

The author began to compile the work in Sha'bân, A H 1069 =
A D 1659, and completed it in Rabî' II, A H 1091 = A D 1680, as
stated in the following colophon —

الحمد لله [الذى] وعدى دلما مهدى الكتاب [!] فى دراد الاحداب فى
مدافع الاصحاب راحبا منه ان يجعله راوى لدوم الحساب وقت العصر
من يوم الخميس من ربى الدائى سنه احادى وسبعين و الف و كان ابدا
تألفعه فى اواخر سعدى سنه سبع و سبعين و الف *

No other copy of the work is known

Written in elegant vocalised *Naskh* within double red and blue
ruled borders The headings are in red

Not dated Probably 18th century

HISTORY OF 'ALI AND HIS DESCENDANTS

No 1048

foli 25 lines 19 size $9\frac{1}{4} \times 5$ $7 \times 3\frac{1}{4}$

خصائص على بن ابي طالب

KHASĀ'IS 'ALI BIN ABI TÂLIB

A work on the excellence virtues and distinctive attributes of
Ali bin Abi Talib based on traditions

Author Abu Abdurrahman Ahmad bin Shuaib bin Ali bin
Sinan bin Bahr al Khurasani an Nasir (d. 303=AD 915 see Lab
Cat vol v part 1 No 215)

Beginning —

الحمد لله رب العالمين و الصلاة على سيدنا محمد و الله احمد
ونعمدة خصائص على بن ابي طالب رضى الله عنه الع *

It is stated in the *Tadkîrat al Huffaz* vol ii p 267 that the
present work being restricted to the praise of Ali led the public to

accuse the author of professing the Shī'ah faith, but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for 'Alī.

The work, together with a Persian translation by Kabīraddīn Ahmad, has been printed in Calcutta, A.H. 1303. The Arabic text has been reprinted in Cairo, A.H. 1308.

Written in fair Nasta'līq, within gold and black ruled borders
The headings are in red

Dated A.H. 1129=A.D. 1717

عبد الرحمن العارفي الدمشقي

The title-page contains the seal and the signature of a certain Sayyid Muhammad 'Abbās Mūsawī, dated A.H. 1266=A.D. 1850

No. 1049.

foli 214, lines 14, size 8×5 , $5 \times 2\frac{1}{2}$

The Same

Another copy of the same work, with an interlinear Persian translation by Muhammad Afdal bin Hakīm Muhammād Hāshim محدث محدث بن حکیم محمد هاشم, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du'l-Hijjah, A.H. 1228=A.D. 1813

The Arabic text begins as in the other copy. The Persian translation begins thus

شروع میکدم دنام خدا دری دهد و مومعان را و کافران را در دنیا
و دنیا میگذارم میگذارم کافران را در آمریکا میگذارم شکر دنیا اس سیرای
خدا بپرسی کنم تمام عالم و درون و سلام بر سردار ما که نام داده
ایمان مسیح اس + الحمد لله

The text is written in fair large Naskh, with vowel-points. The translation is written in a hasty Nasta'līq, in red

Dated A.H. 1228=A.D. 1813

No 1050

fol 356 lines 15 size 10 x 6 6 x 3¹

مدونات الرصان

'ÜYÛN AKHBÂR AR-RIDÂ

Life sayings and doctrines of Ali ar Rida the eighth Imam of the Shi'ahs complete in two parts

Author Abu Ja far Muhammad bin Ali bin Husun bin Musa
ابو جعفر ^{علیه السلام} بن حسن بن موسی بن علی بن بابویہ ال‌قمی
d A H 381 = A D 991 see Lib Cat vol v part 1
No 263)

Beginning —

الحمد لله الواحد العها العزير الحبا الرحيم العفار فاطر الارض والسماء
حالى الطلمة و الصاد معد الارضه و الدبور
حضر محمد بن على بن ابي موسى بن داينون العمي الفقيه
دريل المى مصنف هذا الكتاب اعاهة الله على طاعنه و وقعة لمراصنه
مع الى قصيدتان من وصاية الصادـ التحليل كافى الكفاهة انى العاشر
اسمعدل بن ناد اطال الله دعاؤه فى اهداء السلام الى
البرما على بن موسى بن حضر بن محمد بن على بن الحسنين بن على
بن انى طالب علمهم السلام ١٢٠ هـ هذا الكتب لحراته ۱۱ ردة الحج *

According to the above the work was written for As Sahib Abu l Qasim Isma'il bin Abbad surnamed Kafīl Kufīt who is described by his biographers as a man of high abilities and talents a brilliant poet and the author of several works He was born at Talaqan on the 16th Du'l Qa'dah A.H. 326=A.D. 938 He held the post of Vizier under Mu'ayyidaddawlah Abu Mansur the King of Ispahan (A.H. 366-373=A.D. 976-983) and subsequently under his brother Fa'ibraddawlah Abu l Hāsan Ali the king of Rayy (A.H. 366-387=A.D. 976-997) and died on Thursday the 24th Safar A.H. 385=A.D. 995 See Ibn Khallikan (De Slane's translation) vol. 1 p. 212 Bugyat al Wu'at fol. 154 Mirat al Janan fol. 231^b Al Ansab by As Samani fol. 363^b Nuzhat al Alibbi fol. 48^b Mujmūl Fasihi fol. 127 Muntaha l Maqal fol. 39^b Asṣar al

Wuzarâ', fol 146^a, Tâj at-Tabaqât, vol iv, part ii, fol 485^b, and Brock, vol 1, p 130

The first part ends on fol 167^a, with the following colophon

تم الجزء الاول من كتاب عدون احمد الرضا على بن موسى بن جعفر
صلوات الله عليه . و يتلوه ان ساء الله تعالى في الجزء الثاني من الاحمد
المذورة عن الرضا صلوات الله عليه *

The second part begins on fol 168^a thus

و من الاحمد المذورة عن الرضا عليه السلام ما حدثنا به ابو الحسن
محمد بن القاسم المعاشر الجرجاني قال دعي الى
الصادق عليه السلام اسماعيل بن حعفر وهو اكبر اولاده وهو يريدان يأكل
و قد اجتمع ندماجه فتنسم و دعا دفعاه الرح *

For the contents of the work see Berlin, No 9663 For other copies see Munchen, No 188, Paris, No 2018, Br Mus, No 1619, India Office, No 146 See also Hâj Khal, vol iv, p 270, Brock, vol 1, p 187, and Kashif al-Hujub, fol 103^b

Written in cursive Naskh, with marginal notes and emendations

Not dated Apparently 19th century

حافظ متى محمد

The MS was presented to the Library by Sayyid Khurshid Nawwâb, whose seal is found at the end as well as on foll 167^b and 168^a

No. 1051.

fol 201, lines 19, size 8½ × 6, 7½ × 3½

الراسان

AL-IRSHÂD.

A history of the twelve Imâms divided into two parts, the first containing accounts of the life of 'Ali bin Abî Tâlib, and the second those of the other Imâms

Author Abû 'Abdallâh Muhammad bin Muhammad bin an-Nu'mân bin 'Abdassalâm al-Hâüsî al-Bagdâdî, surnamed Al-Mufid

ابو عدد الله محمد بن النعمان بن عبد السلام الحاربي البغدادي الهمداني المؤلف ، طاوهيد

Beginning —

الحمد لله على ما ألم من معرفة و هدى الله من سهل طاعة
 . وبعد فادي صدقي دعوتي الله ر معونه ما سألك
 اذكر الله ادعاه من اسماء امه البدى علهم السلام و تاریخ اعمارهم و ذكر
 مساهدهم و اسماء اولادهم و طرب من احناهم المقعدة لعلم احوالهم
 و يقف على ذكر و قوف العارف بهم الحج *

Cf Kashf al Hujub fol 12^a

The author a great Shi'ah scholar deeply versed in Shi'ah theology and jurisprudence who belonged to Bagdad was born in A H 338=A D 950 or according to some in A H 336=A D 948 He achieved much fame by his vast learning and great piety and claimed to be the religious head of the Imamiyah sect of his time The author of the Mir at al Janan says that Adudaddawlah (A H 367-372=A D 977-982) had special regard and respect for our author and visited him frequently He wrote more than two hundred works most of which are enumerated by his disciple Ahmad bin Ali an Najashi in the Kitab ar Rijal foll 179^b-182^a He died in his native city on Monday the 3rd Ramadhan A H 413=A D 1022 and was buried in his own house but after a few years the body was exhumed and removed to the cemetery of Quraish being there interred close to the shrine of Imam Abu Ja far al Jawad (d A H 220=A D 835) For further particulars of the authors life see Mir at al Janan fol 246^b Muntaha l Maqal fol 192^b Manhaj al Maqal fol 304^b Kitab ar Rijal by An Najashi fol 179^a Talkhis al Maqal fol 190^b Khulasat al Aqwal fol 87^b Naqdar-Rijal fol 203^b Fihrist at-Tusi p 314 Nadd al Idah p 314 and Brock vol 1 p 188

Contents —

Part I

A short biographical sketch of Ali bin Abi Talib fol 1^b
 His excellence miracles prerogatives and justice fol 7^b
 His sayings precepts admonitions and maxims fol 60^b

Part II

Imam Hasan fol 90^b

An account of his descendants fol 100^a

An account of Imam Husain and of his martyrdom at Karbala fol 102^a

The excellence and virtues of Imâm Husain, together with an account of his sufferings, fol 133^b

The number and the names of the children of Imâm Husain, fol 135^a.

Imâm Zain al-‘Âbidîn ‘Alî bin al-Husain, fol 135^b.

The number and the names of the children of Imam Zain al-‘Âbidîn, fol 140^a

Imâm Muhammad bin ‘Alî al-Bâqîr, fol 140^a

The brothers of Imâm al-Bâqîr, fol 143^a.

The number and the names of the children of Imâm al-Bâqîr, fol 144^a

Imâm Ja‘far bin Muhammad as-Sâdiq, fol 145^a

The number and the names of the children of Imâm Ja‘far Sâdiq, fol 153^a

Imâm Abu'l-Hasan Mûsâ Kâzîm, fol 155^a

Miracles of Imâm Mûsâ Kâzîm, fol 156^b.

Excellence and virtues of Imâm Mûsâ Kâzîm, fol 159^b

The death of Imâm Mûsâ Kâzîm, fol 161^a.

The number and the names of the children of Imâm Mûsâ Kâzîm, fol 163^b

Imâm ‘Alî bin Mûsâ Rîdâ, fol 164^a

Miracles of Imâm Rîdâ, fol 166^a

The death of Imâm Rîdâ, fol 170^b

Imâm Muhammad Taqî, fol 171^b

Evidences and proofs relating to the Imâmat of Muhammad Taqî, fol 171^b

Virtues and miracles of Imâm Muhammad Taqî, fol 173^a

The death of Imâm Muhammad Taqî, fol 177^b

Imâm Abu'l-Hasan ‘Alî Naqî, fol 178^a

Evidences and proofs relating to the Imâmat of ‘Alî Naqî, fol 178^a

Virtues and miracles of Imâm ‘Alî Naqî, fol 179^a.

The arrival of Imâm ‘Alî Naqî from Medina at Al-‘Askar, and his death there, fol 181^b

Imâm Abû Muhammad Hasan al-‘Askarî, fol 182^b.

Evidences and proofs relating to the Imâmat of Hasan al-‘Askarî, fol 182^b

Virtues and miracles of Imâm Hasan al- Askarî, fol 184^b

The death of Imâm Hasan al-‘Askarî, his burial place, and the number and the names of his children, fol 189^a

Imam Muhammad al-Mahdi, fol 189^a.

Evidences and proofs relating to the Imamah of Muhammad al Mahdi fol 190^a

An account of those persons who had seen Imam Al Mahdi fol 191^b

Virtues and miracles of Imam al Mahdi fol 192^a

Signs and the time of the reappearance of Imam al Mahdi fol 195^b

The work ends thus —

حال الشیع السعدی المعد
هذا الكتاب طرفا من الاختصار ۲ ۳ ما ادراه الحال ولم يسعني ما حاد
في كل معدى منه كراشه الانساري الفول و معاشرة الامثال و الاصحاب
و انساق من اشعار العام المعدى ما يساوى كل المعدم معها في الاختصار
و اصرنا على تعمير من ذلك لمثل ما ذكرناه ولا يسعني ان ۴ ۵ احد مما
بركتناه من ذلك الى الاشغال و لا ينبع على سدم العلم معاشرة و السهو
عدة و الاعمال و فيما سمعنا من موحى الاختجاج على امامية الانبياء عليهم
السلام و من صر من اشعارهم كعاده فيما فصيحة و الله ولی الدواعين
و هو ۶ ۷ ۸ و عدم الوكيل *

No other copy of the work is known

Written in elegant Naskh with occasional marginal notes within red and blue ruled borders Folios 96-108 are slightly worm eaten

Dated Thursday the 10th Jumada I A.H. 1092=A.D. 1681

There are four seals on the title page three of which contain the inscription اللهم صلی علی محمد dated A.H. 1194=A.D. 1780 The fourth bears the name of a certain Imam Balkish dated A.H. 1222=A.D. 1807 Two seals bearing the name of Mirza Aga Khan dated A.H. 1239=A.D. 1823 are found on fol 199^b as well as at the end

No. 1052.

fol 186, lines 23, size $7\frac{1}{2} \times 4\frac{1}{4}$, $4\frac{1}{2} \times 2\frac{1}{4}$

تذكرة خواص الامم وهي معرفة الامم

**TADKIRATU KHAWASS AL-UMMAH
FI MA'RIFAT' AL-A'IMMAH.**

A history of 'Ali, his relatives and descendants, together with their excellence, virtues, and sayings

Author Shamsaddin Abu'l-Muzaffar Yûsuf bin Qizuglî bin 'Abdallâh, called Sibt Ibn al-Jawzî، بن الدين ابوالمظفر يوسف، بن عبد الله المعروف سبط ابن الجوزي فرع علي بن عبد الله المعروف سبط ابن الحوري (d. A.H. 654 = A.D. 1257), for some account of whom see No 966 above

Beginning

الحمد لله الواحد - من الدعم كل كثیر و حریل
و بعد فیدا كتاب فی وصل الامام العلم و الحبر التحلیم و السدد الكریم احی
الرسول و نعل التأول و سیده . الله المسئول سعد التقدیع و راع الخلفاء
و ابن عم المختاری الع *

The work is divided into twelve chapters, each subdivided into several sections The twelve chapters are as follows —

I Genealogy of 'Ali bin Abî Tâlib, together with short biographical notices of his parents and brothers, fol 2^a

II His excellence and virtues, fol 10^a

III The number and the names of his children, fol 29^b

IV His succession to the *Khilâfat* and prominent events of his reign, fol 30^b

V His piety, abstinence, worship and godliness, fol 55^b

VI A collection of his lectures, sayings, precepts and poems, fol 61^a

VII An account of his martydom, fol 89^a

VIII Imâm Hasan, fol 97^a.

IX Imâm Husain, fol 115^a

X Muhammad bin al-Hanafîyah, fol 146^a

XI The Prophet's wife, Khadîjah, and his daughter, Fâtimah, fol 149^b

XII Biographical notices of the following Imâms —

(i) Zain al-'Âbidîn 'Ali bin al-Husain, fol 160^b.

(ii) Abû Ja'far Muhammad al-Bâqir, fol 167^a.

- (iii) Abu Abdallah Ja far as Sadiq fol 170
- (iv) Abu l Hasan Musa al Kazim fol 173^b
- (v) Ali bin Musa ar Rida fol 175^b
- (vi) Muhammad al Jawad fol 179^b
- (vii) Abu l Hasan 'Ali al Muttaqi [an Haqqi] fol 180

Fol 181^b contains a gap of several lines with the following note in the margin —

اطلب ان هذة المسند ود فاب معها ذكر نعمة الامم الاربى عشر مسند
هذا النصان بـ ٢٣ و الاعلاى ان من خبرنا سط كثير من الاختبار *

For other copies see Leyden No 791 Rampur p 633 and Buhar No 202 See also Brock vol 1 p 347

Written in small and cursive Nastaliq with occasional vowels The headings are in red Fol 1^a—72^b are written diagonally Lacunae are found on fol 2^b 99^b and 181^b Fol 195 is wanting

Dated the 23rd Shawwal A H 1176=A D 1763

Scribe عالم و مهدي الله

The title page contains a short biographical notice of the author extracted from the *Mir at al Janan* of Abd'ullah al Yafi :

Fol 1^b contains the seal and signature of a certain Muzaffar Husain dated A H 1277=A D 1859 Two other seals of the same Muzaffar Husain are found at the end

No 1053

fol 353 lines 25 size 9½×6 6½×3½

كـ ٢ العـمـه فـي مـعـرـوـفـه الـادـمـه

KASHF AL-GUMMAH FI MA'RIFAT AL-A'IMMAH

Lives of the Prophet his daughter Fatimah and the twelve Imams together with their excellence virtues and miracles complete in two parts

Author Bihā addin Abu l Hasan Ali bin Isa bin Abi l Fath al Irbili بهاء الدين ابوالحسن على بن عيسى بن ابي الفتح اليربلي He completed the work on the 21st Ramadān A H 687=A D 1288 and died in A H 692=A D 1293 See Kashf al Hujub fol 124^a

Beginning —

الحمد لله الذي أرءانا كلمه التمومي ووعنا الممسك بالسند ، الوفي

وشهد لها زوج الإيمان الحسن *

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunnî authorities especially in dealing with the lives of the Prophet and the first three Imâms. The author of the *Kashf al-Husub* (*loc. cit.*) tells us that Salâhaddin as-Safadî (*d. A.H. 764=A.D. 1363*), in the *Fauât al-Wafayât*, as well as other Sunnî scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and 'Ali, was completed, as stated in a note on fol 144^a, at Bagdâd in the author's house on the western bank of the Tigris on the 3rd *Sha'bân*, A.H. 678=A.D. 1279. The note runs thus:

صورة ممتازة مكتوبة على مدخلة الأصل بخط المسند ، ودس الله
روحه ودور صريحة بحر الحبر الاول من كتبه . العمدة في معرفة الانمة على
يد حاميها اعمى عباد الله تعالى إلى رحمته وساعاته بعيدة وآئتها علي من عدسي دين
ابي الفتح الازدي عدى الله عده في قاله ، سهلان من سلة سهل
وسبعين وستمائة بعداد في داره بالجاه ، العروي على ساطع دحله *

The second part begins on fol 145^b with a short chapter on the virtues of the descendants of 'Ali, followed by biographical notices of Fâtimah and the Imâms, as follows:

Fâtimah, fol 146^a Hasan, fol 164^a, Husain, fol 186^b, Zain al-'Âbidîn, fol 207^a, Muhammad al-Bâqîr, fol 220^a, Ja'far as-Sâdiq, fol 231^a, Mûsâ al-Kâzîm, fol 249^a, 'Ali ar-Ridâ, fol 263^b, Muhammad al-Qâni', fol 287^b , 'Ali al-Mutawakkil, fol 297^a, Hasan al-Khâlis, fol 306^a, and Muhammad al-Mahdî, fol 316^b

The colophon runs thus

بحر الجمر الثاني من كتاب كتبه . العمدة في معرفة الانمة ونهاية تم
الكتاب باسورة بعلا من سلسلة معمولة من سلسلة معمولة من سلسلة بخط المسند
المترجم مسجد الدين ابي حعفر الفضل بن يحيى بن على بن مطهر بن
الطائي الكاتب و سلسلة المسار الدسا معمولة من
نسخة الأصل بخط المسند *

* نسخة الأصل بخط المسند *

For other copies see Aya Sufiyah No 3381 and Asafiyah p 1552

The work has been printed viz in A H 1294

Written in beautiful Naskh with a sprinkling of vowels within gold and coloured ruled borders There is a tastefully illuminated frontispiece at the beginning

Dated Saturday the 20th Shawwal A H 965=A D 1558

Scribe بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A note to be found at the end of each part copied from the original copy states that the copy was read in the presence of the author in several sittings the last in Rabi II A H 692=A D 1293

The title page contains three obliterated seals and a partly effaced note by a former owner about his purchase of the MS

No 1054

fol 219 lines 17 size $9\frac{1}{4} \times 5\frac{1}{2}$ $6\frac{1}{4} \times 3\frac{1}{4}$

بِحُمْدَةِ الطَّالِبِ وَيَ حَمْدَةُ الطَّالِبِ وَيَ

'UMDAT AT-TÂLIB FI NASAB ÂL ABÎ TÂLIB

A work containing a genealogical account of Abu Talib and his descendants together with short biographical notices

Author Jamaladdin Ahmad bin Ali bin Husain bin Ali bin Muhanna bin Utbah az Zudi ن بن على بن ابي طالب بن مختار بن عمدة الربي

Beginning —

الحمد لله الذي حل من الماء سمرا وجعله سما وصمرا ورفع بعض
الايات على بعض فصرة افعى ودرأ واطم دكرا
اما بعد فالعلم النسب علم طبع المعداد ساطع الادوار اسرار الكتاب الابي
الله عز وجل وحدهمكم شعورنا وفنايل لمعارفوا الحج *

The author a well versed genealogist who traces his descent from Ali bn Abi Talib belonged to the Shi'ah sect Besides the present work he wrote a genealogical work entitled *Bahr al Ansab* a copy of which is noticed in Cairo vol v p 17 He died according to the Kashf al Hujub fol 103^a at Kirman on the 7th Safar A H 828=A D 1424

The work was written in A H 802=A D 1400 at the request of a certain Jalâladdîn al-Hasan bñ 'Alî, whom the author eulogises in the preface thus

وَالْتَّمِسْ عَنِي أَعْرَفُ الْمَلَسْ عَلَيَّ وَأَكْرَمْ لَهُّيَّ وَهُوَ الْمَوْلَى الْأَعْظَمْ
وَالْمَاحِدُ الْأَكْرَمُ مِنْ تَسْمِيَ مَمَالِكِ الْإِسْلَامِ مَدِينَ مَعَاهِدِ الْحَالَلِ وَالْحَرَامِ نَاطِمُ
بَرَزَ الْمَوَانِئَ فِي سُلُوكِ الرِّعَايَةِ وَمَقْدِدُ الْوِجُودِ بِوَسْطِ الْمَعَاوَةِ ،
مَلَادُ قَوْمِ آلِ ابْنِ طَالِبٍ فِي الْمَشَارِقِ وَالْمَعَارِفِ الْمَؤْيَدُ
بِكَوْكَرِ ، الْعَرُو وَالْمَكْدُنِ بُورِ الْحَقِيقَةِ وَالْطَّرِيقَةِ وَالْدِينِ حَلَالُ الدِّينِ التَّحْسِنِ بْنِ
عَلَى بْنِ التَّحْسِنِ بْنِ عَلَى بْنِ التَّحْسِنِ بْنِ عَلَى بْنِ اَحْمَدَ بْنِ عَلَى بْنِ عَلَى بْنِ
الْتَّحْسِنِ بْنِ التَّحْسِنِ بْنِ يَحْيَى بْنِ التَّحْسِنِ بْنِ اَحْمَدَ الْمَحْدُبِ بْنِ عَمْرَ بْنِ
يَحْيَى بْنِ رِيدَ بْنِ عَلَى بْنِ التَّحْسِنِ بْنِ عَلَى بْنِ اَبِي طَالِبٍ ، حَلَدَ اللَّهُ
تَعَالَى طَالِلَ رَسَادَةَ عَلَى الْمَرْيَةِ وَصَرَرَ تَكَمَّلَ اِمْدَادَةَ اَعْصَانَ اِدْوَحةَ الْمَسْرِيَّةِ
وَلَارَالَّهُ بِالْمَارِقَ اَعْرُ وَالْاَكْرَامَ مَسْرُوفَةَ بُوْطَنَّةَ بَعْلَهُ وَسَرَاقَ الْمَجَدِ وَالْاعْلَامِ
مَلْعُونَ وَمَيْعَ مَحْلَهَ رِيدَ بْنِ سَائِلَهُ وَابْنِ الْمَالِهِ *

It is stated in *Hâj Khal*, vol iv, p 259, that the author derived material for the work from the compositions of his two *Shaikhs*, viz., Abu'l-Hasan 'Alî bñ Muhammad bñ 'Alî as-Sûfi an-Nassâbah and Abû Nâsi Sahl bñ 'Abdallâh al-Bukhârî and that he presented it to Tamerlane (A H 771-807=A D 1369-1404)

The work is divided into a *Muqaddimah* and three *Asî*. The third *Asî* is subdivided into five *Fasl*, the first two of which are again divided into several *Maqsad*

Contents —

Muqaddimah Genealogy of Abû Tâlib, with a short biographical notice.

Asî I The descendants of 'Aqîl bñ Abî Tâlib, fol 8^b

Asî II The descendants of Ja'far at-Tayyâb, fol 10^b

Asî III The descendants of 'Alî bñ Abî Tâlib, in five *Fasl* as follows —

Fasl I The descendants of Imâm Hasan, in the following two *Maqsad*

I The descendants of Zaid bñ Hasan, fol 28^a.

II The descendants of Hasan al-Muṣannâ, fol 45^b

Fasl II The descendants of Imâm Husain, in the following six *Maqsad*

I The descendants of Muhammad al-Bâqîr, fol. 103^b

II The descendants of 'Abdallâh al-Bâhi fol 136^a

- III The descendants of Zaid bin Ali fol 138^b
- IV The descendants of Umar al Ashraf fol 171^b
- V The descendants of Husain al Asgar fol 175^a
- VI The descendants of 'Ali al Asgar 191^b

Fasl III The descendants of 'Muhammad bin al Hanafiyah fol 201^a

Fasl IV The descendants of Abbas bin Ali fol 204^b

Fasl V The descendants of Umar al Atraf fol 207^b

The work ends with a chapter dealing with the technical terms generally used in genealogical works

For other copies see Br Mus No 346 Goth No 1755
Ibrahim Pasha No 385 and Rampur p 642 See also Brock
vol II p 199

The work has been lithographed in Lucknow See Il tifa
al Qunu p 100

Written in fair Naskh with occasional marginal notes and emendations within double red and blue ruled borders The headings are in red

Dated A.H. 1245=A.D. 1829

Scribe سید محمد باقر الھلائی الماسطی

Two fly leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Abu Talib and his descendants

A leaf inserted after fol 64 contains a note criticising the author for this—that contrary to the general belief he does not consider the celebrated saint Shaikh Abdalqadir al Jilani (d A.H. 561=A.D. 1166) to be a descendant of Hasan bin Ali on the ground that his grandfather's name was *Jangi Dust* (the lover of fighting) a name of Persian origin The writer of the note refutes the author stating that the name of the Shaikh's grandfather was Musa and that *Jangi Düst* was a *Laqab* (surname) given to him by the Persians for his warlike spirit

Two fly leaves at the end contain the genealogy of a certain Sayyid Azimaddin alias Mu inaddin Khan

Three seals bearing the name of Sayyid Muhammad Baqir dated A.H. 1240=A.D. 1824 are found on fol 214^b

No. 1055

foll 179, lines 17, size 10×6 , $6\frac{3}{4} \times 3\frac{1}{2}$

العَوْلَى الْمُهِمَّةُ وَيَ مَعْرُوفَةُ الْأَكْفَارُ
AL-FUSŪL AL-MUHIMMAH FI
MA'RIFAT AL-A'IMMAH.

A history of the twelve Imâms, by Nûraddin 'Alî bin Muhammad
بِنْ الْدِيْنِ عَلَى بْنِ مُحَمَّدٍ

ابن مسعود بن ابي دايان الصاعع, a distinguished scholar and well-skilled calligrapher, who belonged to the Mâlikî sect and was born at Mecca on the 4th Du'l-Hijjah, A.H. 784=A.D. 1383 He studied under several eminent scholars of his native city and attached himself for a long time to the company of Shaikh Jalâladdîn 'Abdalwâhid al-Murshîdî (d. A.H. 838=A.D. 1435, see Mu'jam of Ibn Fahd, fol 135^a) He wrote several works and died at Mecca on Monday, the 7th Du'l-Qa'dah, A.H. 855=A.D. 1451 See Mu'jam of Ibn Fahd, fol 153^a, Dustûr al-I'lâm, fol 81^b, and Brock, vol II, p. 176

Beginning

الحمد لله الذي حعل من صلاح هذه الأئمة وآله ، الإمام العادل ...
..... و بعد وعن لى ان اذكر فى هذا الكتاب مسولا مهمه
فى معروفة الأئمه اعدى الأئمه الادى سير الدين او لهم على المرتضى و
آخرهم الميدى المذتهر تتصمن سدا من ذكر مدافعهم السريعة و مدافعينهم
العالىه المدعى و معروفة اسمائهم و صفاتهم و آثارهم و امهاتهم و موالدهم
وفاقتهم و ذكر مدة اعمارهم و اسماء حججاتهم و شعرائهم الح *

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Râfidîism, and states that the celebrated traditionist, An-Nasâ'i (*d* A H 303=A D 915), and other Sunnî scholars who had written similar works in praise of 'Ali and his descendants, had been accused of Râfidîism. The preface ends with numerous quotations from canonical books of Hadîs on the holiness of the Prophet's family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imâms, are as follows —

- I Ali bin Abi Talib fol 8
- II Hasan bin Ali fol 87^b
- III Husain bin Ali fol 99^a
- IV Zain al Abidin fol 117^b
- V Muhammad al Baqir fol 122^b
- VI Ja far as Sadiq fol 129^b
- VII Musa al Kazim fol 135^a
- VIII Ali ar Rida fol 142^a
- IX Muhammad al Jawad fol 155^b
- X Ah al Aslani fol 162
- XI Hasan al Khalis fol 166^a
- XII Muhammad al Mahdi fol 170

For other copies see Berlin No 9671 Paris Nos 1927
2022—4 and Br Mus Suppl No 529 See also Haj Khal
vol iv p 442

Written in fair Naskh with an illuminated frontispiece The
headings are in red

Not dated Probably 18th century

The title page contains a short biographical notice of the author
extracted from *Ad Daw al Lami* of As Sakhawi a biographical sketch
of whom is given in a fly leaf at the beginning

Two seals bearing the inscription ماء سلطان dated A.H. 1122=A.D.
1710 are found on the title page

— —
No 1056

fol 25 lines 14 size 6 $\frac{3}{4}$ x 4 4 $\frac{1}{4}$ x 2 $\frac{1}{4}$

[مواليد النبي والآباء]

[MAWĀLĪD AN-NABI WA'L-A'IMMAH]

A short treatise treating briefly of the lives of the Prophet his
daughter Fatimah and the twelve Imams

The author's name and the title of the work cannot be traced

Beginning —

الحمد لله حمده وصلوة على ستره محمد واهل سنه
الاخيار الذين ادبه الله عذيم الارحمس وطههم طهروا اما بعد
لما رأى معلم حماعة من حرمهم الله تعالى الى سهل مختصر في ذكر مواليد
النبي والآباء سلم السلام معروفة واحاجتهم الى حمع ذلك على وجه

الايغار والاختصار لسعمل حعله ويعرف ماحده ويدأب مدونا ايّاه اربعه
عَنْرِيَا عَلَى عَدْدِ الْمُؤْمِنِينَ مِنَ النَّبِيِّ إِلَى صَاحِبِ الرِّحْمَةِ عَلَيْهِمُ السَّلَامُ
يَتَضَمَّنُ كُلَّ بَابٍ مِنْهُمَا خَمْسَةً وَسَوْلُ الْفَصْلِ الْأَوَّلُ فِي الْإِسْمَاءِ وَالْإِلْقَابِ وَالْكَلْمَى
وَالثَّانِى فِي الْمَوْالِدِ وَالْمَالَةِ ، فِي مَدْلِعِ الْعُمُرِ وَالرَّابِعُ فِي وَفَاتِ الْوَعْفِ
وَالشَّارِةِ إِلَى سَعْدَهَا وَتَعْدِدُنَّ مَوَاضِعَ الْعَدُورِ وَالْخَامِسُ فِي عَدْدِ الْأَوْلَادِ
وَالْمُعَافَاتِ الْجَمِيعِ *

In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen *Bâb*, each subdivided into five *Fasl*, the first dealing with their names, *Laqab* and *Kunyah*, the second, with the dates of their birth, the third, with the period of their lives, the fourth, with the dates and causes of their death, and the fifth, with the number and the names of their wives and children. The fourteen *Bâb* treating of the lives of the Prophet, Fâtimah and the twelve Imâms are as follows

I The Prophet, fol 2^a, II ‘Alî, fol 5^a, III Fâtimah, fol 8^b, IV Hasan, fol 10^b, V Husain, fol 12^a, VI Zain al-‘Abidîn, fol. 14^b, VII Muhammad al-Bâqîr, fol 16^a, VIII Ja‘far as-Sâdiq, fol 17^a, IX Mûsâ al-Kâzîm, fol 18^b, X ‘Alî ar-Ridâ, fol 19^b, XI. Muhammad at-Taqî, fol 21^a, XIII ‘Alî an-Naqî, fol 22^a. It may be noticed here that several folios after fol 22, containing the last two *Fasl* of *Bâb* XII, the whole of *Bâb* XIII on Hasan al-‘Askarî, and the earlier part of *Bâb* XIV on Muhammad al-Mahdî, are wanting.

Written in Naskh, with the headings in red. Fol 18^a contains a gap of several lines marked with the words بَدَأَ سَاجِنُ مِنَ النَّسْخَةِ مَدْعُونًا . المُكْتُوبَةَ مَدْعُونًا .

Dated A H 1081=A D 1671

Scribe احمد بن على بن ناصر

No 1057

foll 89 lines 15 size $8 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

مولد علي بن ابي طالب

MAWLID 'ALI BIN ABI TĀLIB

An account of the birth of Ali and of his marriage with the Prophet's daughter Fatimah

The author's name is not known. The latest authority quoted is Ahmad bin Abdallah al Bakri the author of the *Kutub al Anwar wa Misbah as Surur wal Aifikar* (No 1012 above)

Beginning —

الحمد لله الذي حل في الآباء والأوصياء رحمة للعالمين و حفظ
مسرحي و مدد بي لكاهن العقول أجمعين أما بعد فعذ ما رواه أبو محمد
لوط ابن دينوري الإرباني في مولد سعدنا و مسؤولنا الإمام البهائم والقدس
إمام المبعدين و حججه الله على
العالمين القارس العالى سى بن ابي طالب اسد الله العالى الحى *

Written in fair Naskh Slightly water stained

Not dated Probably 18th century

No 1058

foll 66 lines 12 size $8 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

مختصر الحسن

MAQTAL AL-HUSAIN

A short treatise on the martyrdom of Imam Husain together with an account of the battle of Karbala and of the incidents that followed it such as the plunder of the camp of Imam Husain the imprisonment of his wives and children and the delivery of his head to Yazid (A.H. 60-64=A.D. 680-683)

The author's name is not known

Beginning —

اعلموا ما إلى الاتصار انكم ادانتمونه فيما اصابكم المحصار عالمون
انَّ الذين نسبوا نسباً فوار لا يهأها ادَّ لم يصفعوا لمواليكم فاعلموا أنَّها خط

اعاد يكم والمعور من اعتراها و عمل عن شدائدها و دويها فقدموا فيها الراد
لديوم المعاد و لاراد اوفر من الدكاء على مصائب السادة الامجاد الحج *

The work ends with a short elegy on Imâm Husain, beginning with the following lines

وَقَدْ عَلِيَ دَارُ الْمَدِيْنَى مُحَمَّدٌ
مَا لَفِتَتْ إِذْنَهُ بَرْ عَرْصَاتِهَا

Written in fair Naskh

Not dated Apparently 18th century

No 1059.

fol 146, lines 16 size $8\frac{1}{2} \times 6$, 7×4

أُفَارَةُ الْاحْزَانِ

ISÂRAT AL-AHZÂN.

A treatise containing an account of the martyrdom of Imâm Husain and of his companions at Karbalâ

The full title of the work, as given in the preface, is as follows

أُفَارَةُ الْاحْرَانِ عَلَى الْعَنْدِلِ الْعَطَّابِانِ *

Author As-Sayyid Dildâr 'Alî bin As-Sayyid Muhammad Mu'în an-Nasîrâbâdî
السيد دلدار على بن السيد محمد معن النصر آبادی

Beginning

بِسْمِ اللَّهِ سَمَاهَ عَلَى مَا حَلَّ الْاحْتِدَارُ وَ الْإِنْلَاءُ سَعَى لِمُرِيدِ الْمَدُورِ

حَسَنُ الْبَجْرَاءُ الحج *

The author, a well-known Shî'ah scholar, who wrote a large number of works, died in A.H. 1235=A.D. 1819 See Kashf al-Hujub, fol 2^a

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled *Musakkin al-Qulûb 'Inda Faqd al-Mâkibûb* (see Kashf al-Hujub, fol 138^a), wrote the present one, basing it on the most reliable and authentic sources

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalâ The second, which is subdivided into several sections, contains a history of that incident

The work ends thus —

ولنخدم الكلام في ذلك المعام فان احصاء احداث مصاديم عليهم
السلام مما لا يتعارض بالرسم في الدوائر الكبار و الطوامير الطوال وكيف
يتم عال هذه المتصدّرات والحمد لله اولا و احرا و ناطقا و ظاهرا *

Written in cursive Naskh with numerous short lacunae Not dated Probably 19th century

The title page contains two seals one bearing the name of a certain Savyid Muhammad dated A.H. 1229=A.D. 1814 and the other the inscription حسان ددة نعوى dated A.H. 1258=A.D. 1842

No 1060

foli 101 lines 14 size 9×6¹ 7×4

(Three treatises bound together)

foli 1^b-54

I

مولود فاطمة الزهراء

MAWLID FÂTIMAH AZ-ZAHRÂ'

An account of the birth of the Prophet's daughter Fatimah and her marriage with Ali the fourth Caliph

The author's name is not known

Beginning —

الحمد لله الذي ادار الظلمة سيعانى دو فاطمة الزهراء سيدة سيدات
العالمين اما بعد فقد عنى كى ان اورد في هذه المقدمة
بعض ما حصل به فاطمة الزهراء بعد حاكم المسلمين وما اراد الله له
من الفضل العظيم وفاما حرى / من الآثار عدد ولادتها ودرستها
نامبر المؤمنين الح *

The work ends thus —

هذا اخر ما اتيتكم و احمدكم ابرأة من حدث مولد سيدنا
ومولادنا و سيدنا فاطمة الزهراء على النعمان و الكمال *

foll 54^b-78^b

II

وَفَا .. اُولَادُ مُسْلِمٍ بْنِ عَقِيلٍ

WAFĀ'Ī AWLĀD MUSLIM BIN 'AQIL.

An account of the martyrdom of the two young sons of Muslim bin 'Aqil, the cousin of Imām Husain

The author's name is not known

Beginning

وَعَنْ أَبِي مُخْدِهِ .. قَالَ لَمَّا قُتِلَ الْحَسَنُ عَلَيْهِ السَّلَامُ وَأَعْلَمَهُ الْمَلَائِكَةُ وَحْرَبَ السَّيْطَانُ إِلَى مُخْتَمِمِ الْحَسَنِ عَلَيْهِ السَّلَامُ لَدَدِدُوا أَصْوَالَهُ وَيَدِهِ وَعَالَهُ وَاطْعَالَهُ وَيَسُدُّوا حَرِيمَهُ وَيَحْرُوْفُوا خَيَامَهُ وَاشْتَعَلَ الدَّارُسُ بِالْمُتَّهِ .. وَالسَّلَامُ ، حَرَمَ رَسُولُ اللَّهِ وَأَعْرَدَ مِنَ السَّدِيِّ الطَّاهِرِ وَالْمَطْمُرِ أَوْلَادُ مُسْلِمٍ بْنِ عَقِيلٍ الْجُمُعَ *

foll 79^a-101^b

III

وَرَا .. الْبَيْهِيِّ بْنُ زَكْرِيَا

WAFĀ'Ī AN-NABI YAHYĀ BIN ZAKARIYĀ.

An account of the martyrdom of the Prophet John

The author's name is not known

Beginning

رَوَى فِيمَا تَعْدُمُ فِي رِوَايَةِ سَعْدِ بْنِ عَدْدِ اللَّهِ الْأَشْعَرِيِّ لَمَّا وَصَرَ .. عَلَى رَكْرِيَا مَصْنَعَةِ الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ النَّبِيُّ أَرْوَنِي وَلَدًا تَقْرِبَهُ عَدَمِيُّ عَلَى الْكُثُرِ وَاحْعَلَهُ وَارْبَأْنَا وَوَصَّنَا وَاحْعَلَ مَحَلَّهُ مَعِيِّ مَحَلُّ الْحَسَنِ الْجُمُعَ *

The work ends with an elegy on the Prophet John, which begins thus —

مَهَابُ النَّدِيِّ يَبْهِي حَلْدَلْ مَعْظَم

لَهُ فِي سُوِيدَا الْقَلْدَ .. حَوْنَ مَنْخَدُ م

All the above treatises were transcribed by 'Abdallâh bin Ali bin Muhammad. Written in cursive Naskh. Dated A.H. 1262=A.D. 1846

Seals and signatures of Nawwâb Sayyid Wilâyat 'Ali Khân are found on the title-page and at the end

HISTORY OF THE ZAIDI IMÂMS

No 1061

fell 263 lines 30 size 12 x 8 10 x 5¹

اللّاّلِي المُصْمَد

AL-LA'ÂLI AL-MUDIYAH

A unique copy of a full historical commentary on Sarimaddin Ibrahim's *Al Qasidat al Bassamah* a poem in glorification of the Zaidi Imams

The full title of the work as given in the preface is as follows —

الذاتي ١٠ ~ المليون من الملايين في احتفالات الـ ٢٠٢٠

The author's name Sayyid Shamsaddin Ahmad bin Muhammad bin Salah ash Sharafi ملاح السرفي not given in the MS, is found in a note in the margin of the *Aqilat ad Daman* fol 124 (No 1099 below) This Ash Sharafi who held the post of *Mufti* (jurisconsult) at San'a under the Zaidi Imams was a distinguished scholar of his age especially well versed in Zaidi law on which subject he wrote several works He died in A.H. 1054=A.D. 1644 See *Tabaq al Halwa* fol 11^a

Beginning —

الحمد لله رب العالمين و مالك يوم الدين فاطر الملائكة و مندبع
السموات و الاصناف و بعد فاتح رئيس ائمة
احمهم لى و لاحوالى من المؤمنين حملها من سر الاعياد المرسلين
وعبر المرسلين و ذكر طرف من احذار الصالحين ممتصرا و من سر الامم
البهادس و احذار الماءين العجيم *

Finding that *Al Qasidat al Bassamah* of Sarimaddin contains brief allusions to the Zaidi Imams the author wrote the present commentary extracting his material for the notices of the Imams from the *Al Lawhiq an Nadiyah* of Badraddin Muhammad bin Ali ar Ruhaif (see Houtsma Brill No 248) and, for other historical events from the *Muruq ad Dahab* of Al Masudi (No 962 above).

The first line quoted from the *Qasidah* is as follows —

الدھر دو سر عطیٰ و دو عذر و صرفہ شامل للدھر و الحصر

In his introduction, the author gives a short biographical notice of Sârimaddîn, whom he describes as an illustrious member of a family distinguished for learning, and says that he wrote a work on the principles of the Zaidî law, entitled *Al-Fusûl al-Lu'lî'iyyah* a commentary on the *Al-Azkhâr* of Al-Mahdî-hdînallâh Ahmad bñ Yahyâ (d A H 840=A D 1436), and several other works, and that he died at the age of eighty in Jumâdâ II A H 914=A D 1508

The notices of the Zaidî Imâms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muhammad, a short history of the Caliphs from Abû Bakr to 'Abdalmalik bñ Marwân, and a long quotation from the *Qasîdah* of Ibn 'Abdûn (see Hâj *Khal*, vol iv, p 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abu'l-Walîd Ahmad bñ 'Abdallâh al-Makhzûmî, an eminent scholar and poet of Andalus (Spain), who was born in Cordova, A H 394=A D 1004, held the post of Vizier under Al-Mu'tadid Abû 'Âmir 'Abbâd (A H 434—461=A D 1042 1068), and died at Seville in A H 463=A D 1071. The short notices of the Imâms are in chronological order.

We learn from the *Tabaq al-Halwâ* (*loc cit*) that our author wrote this work in three volumes bringing down the history of the Imâms to the end of the reign of Al-Mu'ayyad-billâh Muhammad bñ al-Qâsim (A H 1029 1054=A D 1620 1644). The present copy breaks off in the middle of the account of the life of Al-Hâdi 'Alî (d A H 836=A D 1432, see 'Aqîlat ad-Daman, fol 85^b)

A copy of *Al-Qasîdat al-Bassâmah*, with an anonymous commentary, is noticed in Br Mus Suppl, No 540. No copy of the present commentary is noticed in any other catalogue.

Written in Arabian *Naskh*, with quotations from the text in red. Foll 32-33, 80 and 256 should follow foll 24, 64 and 260, respectively. Foll 9^b, 34^b, 85^b, 97^a and 261^b are blank. Several folios at the end are slightly damaged.

Dated A H 1155=A D 1742

HISTORY OF THE GAZNAWIDS

No 1062

fol 135 lines 15 size 12¹ x 7¹ 9¹ x 4¹

الصحي

AL-YAMINI

The well known history of the two Gaznavid sovereigns Abu Manur Subuktigin (A.H. 360-397=A.D. 976-997) and Yamini dawlah Mahmud (A.H. 388-421=A.D. 998-1030) written in a very pompous style.

Author Abu Nasr Muhammad bin Abdaljabbar al Utbi ابو سر محمد بن عبد الجبار العتبی He was one of the eminent scholars of the court of Sultan Mahmud Gaznavi. He wrote the present work about A.H. 411=A.D. 1020 and dedicated it to the grand Vizier Sharif al-kufat Abu'l Qasim Ahmad bin Hasan al Maimandi (d. A.H. 431=A.D. 1039 see Agir al Wuzari fol 117 144) who appointed him to the post of a chief officer of the postal department (صاحب البرد) at Ganj Pustaq. He died in A.H. 427=A.D. 1036 See Brock vol 1 p 311

Beginning —

• اَنْذَلَهُ اَطْسُرَانَ نَدَاهُ اَعْظَلَنَ بِرَهُ وَالْمُعْدَنَ بَرَهُ الْعَجَّ

For other copies see Berlin Nos 9807-9 München No 423 Wien No 917 Leyden Nos 811-2 Br Mus No 311 Br Mus Suppl No 518 India Office No 701 Paris Nos 1894-5 Curo vol v p 176 Nur Usmaniyyah No 3115 Kōpr No 227 Yeni No 229 Waliaddin No 2372 Hamidiyah No 307 Aya Sufiyah No 3389 and Buhar No 215 A literal Persian translation by Muhammad Karamat Ali is noticed by Pertsch Berlin Catalogue No 441 and one by Abu shi Sharaf Nasih bin Sa'id is noticed in Nur Usmaniyyah No 3089 A Turkish translation based on the Persian version of Abu shi Sharaf is noticed by Rieu Br Mus Catalogue of Turkish MSS p 42

The Arabic text has been twice lithographed in India viz Delhi A.D. 1847 and Lahore 1883 It was also printed in Cairo in the margins of *Al Kamil* A.H. 1290 An English translation was published by the Rev James Reynolds for the Oriental Translation Fund London 1858

For further particulars see Hâj Khal, vol vi, p 514, Iktifâ al-Qunû‘, p 374, Elliot History of India, vol ii, pp 14–52 Journal Royal Asiatic Society, 1868, p 424, M de Sacy, Notices et Extraits, vol iv, p 325, and Journal Asiatic Society of Bengal, xxviii, 1855, p 239

Written in fair Nasta’lîq, with marginal and interlinear notes Two fly-leaves at the end contain a table of contents of the work

Dated Monday, the 29th Jumâdâ I A.H. 1252=A.D. 1836

A seal bearing the name of a certain Muhammad ‘Alî Hasan dated A.H. 1244=A.D. 1828, is found at the end

HISTORY OF TÎMÛR.

No. 1063.

foli 189, lines 17, size $10 \times 6\frac{1}{2} \text{ } 7 \times 4$

سچائے ، المعدور فی نوائے ، تیمور

‘AJÂ’IB AL-MAQDÛR FI NAWÂ’IB
TÎMÛR.

The well-known history of Timur, by Ibn ‘Arabshâh
Beginning

* الحمد لله الذي على مسوال ارادته وتدبرة تدسىح معاطع الامور الخ

Ibn ‘Arabshâh, whose proper name was Shihâbuddîn Abu'l-‘Abbâs Ahmad bin Muhammad bin ‘Abdallâh bin Ibrâhîm ad-Dimashqî al-Hanâfi, was born at Damascus in A.H. 791=A.D. 1392, and was carried off by Tamerlane to Samarcand, A.H. 803=A.D. 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople, where he gained the favour of Sultân Muhammad I (A.H. 805–824=A.D. 1402–1421), who employed him to translate some Arabic books

into Turkish and Persian for his son the prince Murad Our author wrote a large number of works and died at Cairo on the 18th Rajab A H 804=A D 1450 See Al Qabis al Hawi vol i fol 50^b Hada iq al Hanafiyah p 320 Taj at Tabiqat vol ix fol 234^b •Dustur al Islam fol 96 Iktifa al Qunu p 287 and Brock vol ii p 28

The work was edited and published by J Golius Leyden 1676 Since then it has been repeatedly printed viz in Cairo A H 1285 1305 in Calcutta A H 1227 1233 and in Constantinople A H 1233

For other copies see Berlin Nos 9731-2 Goth Nos 1840-2 Cairo vol v p 85 Hamidiyah No 360 and Nur Usmaniyah No 3393 A Turkish translation by Murtada Nazmizadah is noticed by Rieu Br Mus Catalogue of Turkish MSS p 43 See also Haj Khal vol iv p 190

Written in fair Naskh with the headings in red Slightly worm eaten

Not dated Probably 18th century

No 1064

foli 203 lines 14 size 10×6½ 7×4½

The Same

A very splendid and valuable copy of the same work beginning as the other It is incomplete at the end breaking off abruptly at the beginning of the following rubric —

دُكْرٌ مَا عَمِلَ أَنْ عَمِلَ عَلَيْهِ عَدُوِّي اَصْبَحَ دِلْكَ الظَّوْلَى اللَّهُ *

The present copy corresponds with foli 1-96 of the other

Written beautifully in elaborate bold Naskh on a gold ground within ornamental borders The margins are covered with tasteful and elaborate ornament in gold and colours The headings are in red and the interlinear spaces are covered with flowery ornaments The editor's note at the beginning of the printed edition (Calcutta A H 1233) is copied verbatim at the beginning of the present MS indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination

Not dated Evidently the middle of the 19th century

The MS was presented to the library by Sayyid Khurshid Nawwab the grandson of Nawwab Wilayat Ali Khan C I E The seals and signatures of both of them are found at the beginning and end

HISTORY OF AYYŪBIDS.

No. 1065.

foll 234, lines 25, size $8\frac{1}{2} \times 6\frac{3}{4}$, $6\frac{1}{3} \times 3\frac{1}{4}$.

الروضتين في اخبار الدولتين

AR-RĀWDAT'AIN FĪ AKHBĀR AD-DAWLA'TAIN.

The first volume of the well-known history of Nûraddîn Mahmûd Zangî (A H 541-569=A D 1146-1173) and Salâhaddîn Yûsuf al-Ayyûbî (A H 564-589=A D 1169-1193)

Author Shihâbaddîn Abu'l-Qâsim 'Abdarrahmân bin Ismâ'il شهاب الدين ابو القاسم bin Ibrâhîm, commonly known as Abû Shâmah عده الرحمون بن ابي شمامه see Lib Cat , vol v, part ii, No 380).

Beginning

الحمد لله الذي نلطعه تصلح الاعمال ونكرمه وجودة تدرك ، الامال
وعلى وفق مسانته تتصر ، الواقع الح *

The colophon runs thus

هذا آخر الجزء الاول من كتاب الروضتين في اخبار الدولتين ويتلوا
ان شاء الله تعالىالجزء الثاني اوله تم دحله سعدة اربع وسبعين
وحسانة - قال العمار و كان شمس الدولة من المعدم من اكابر الامراء الح *

The last *Fasl* relates the assassination of the Vizier 'Adudaddawlah by a certain *Mulhid* (unbeliever) at Bagdâd, in *Du'l-Qa'dah*, A H 573=A D 1178, while on his way to Mecca

For other copies see Berlin, No 9812, Munchen, No 404, Wien, No 898, Leyden, No 819, Br Mus , Nos, 313, 1228 , Paris, No 1700, Bodl , vol 1, No 745 , Cairo, vol v, p 64 , Ayâ Sûfiyah, No 3214 See also Brock , vol 1, p 317 , and *Iktifâ' al-Qunû'*, p 91

The work has twice been printed in Cairo, viz , in A H 1287 and A H 1292

According to a note at the end, the present copy was transcribed at the instance of Amîr 'Abdalhamîd Bek Nâfi' from a MS dated A H. 734=A D 1334

Written in fair Naskh with the headings in red fol 247^a,
264^a and 267^a contain short lacunæ

Dated Monday the 13th Jumada II A.H. 1278=A.D. 1861
Scribe على الاسودى

HISTORY OF TURKEY

No 1066

fol 62 lines 21-25 size 8×5½ 5½×4½

تاریخ سلاطین آل عثمان

TA'RİKH SALÂTÎN ÂL'USMAN

A short history of the first ten sovereigns of the Ottoman dynasty from Uṣman Bek Gazi (A.H. 699-726=A.D. 1299-1326) the founder of the dynasty to the accession of Sultan Sulaiman I (A.H. 926=A.D. 1520)

The author's name is not known but in the following title prefixed to the work by the hand of the copyist he is said to have been a Turkish scholar —

تاریخ سلاطین آل عثمان لبعض موالی الاروم *
Beginning —

صلی اللہ علی سعدنا محمد و اللہ وصیحہ وسلم ولا حول ولا قوہ الا باللہ
العلی العظیم و بعد فاعلم ان عثمان بنک الدی هو حد آل عثمان من
ارطعلن من ایل و کان ارطعل من حماعة آل سلطنهون و هم سلاطین می
ولاده العجم الیع *

The following colophon suggests that the work is probably a translation of a Turkish work —

* اندھی الموحود من المترجم و اللہ تعالیٰ و تعالیٰ اعلم

Written in cursive Naskh within double red ruled borders
Slightly water stained Besides a large gap on fol 39^b short lacunæ

are found on foll 2^a, 23^a, 25^b, 30^a, 31^a, 34^a, 35^a, 36^b, 42^a, 43^a, 44^a, 45^a and 48^b

Not dated Probably 17th century

No. 1067.

foll 40, lines 21, size 8½×5½, 6+2½

قلائد العقيان وهي وصائل آل عثمان

**QALĀ'ID AL-'IQYĀN FĪ FADĀ'IL
ĀL 'UŠMĀN.**

A work on the merits and historical glories of the Ottoman dynasty, from its origin down to Sultân 'Usmân II (A H 1027-1031=A D 1618-1622)

Author Zainaddîn Marî bin Yûsuf bin Abî Bakr bin Ahmad bin Abî Bakr bin Yûsuf bin Ahmad al-Karamî al-Maqdîsî al-Hanbalî بن الدين مرجعي بن يoussef ، بن ابي بكر بن ابي بكر بن يoussef ، the great Hanbalite scholar, described by Al-Muhibbî (*Khulâsat al-Asar*, vol iv, p 358) as Imâm, traditionist, and a jurist of great talent He was born at Tûr al-Karam, a village close to Nâbulus After receiving his early education in his native village, he travelled to Cairo, where he settled permanently and completed his education under several eminent scholars He held the post of Principal of Jâmi' al-Azhar and subsequently that of Jâmi' Sultân Hasan He wrote a large number of works A list of them is given in the *As-Suhub al-Wâbilah*, foll 152^b-154^a He died in Cairo, A H 1033=A D 1624 See *Khulâsat al-Asar*, vol iv, p 358, *As-Suhub al-Wâbilah*, fol 152^b, *Tâj at-Tabaqât*, vol xi fol 63^a, and Brock, vol ii, p 369

Beginning —

قال السيخ الامام مرجعي بن الامام يoussef ،
بن ابي بكر بن احمد الكحلوي المقدسى رحمه الله تعالى - الحمد لله
الرحيم الرحمن الرحيم المعن الملک الدين الح *

The work is a mere eulogium of the Ottoman Sultâns, whom the author, on the authority of the *Durar al-Âsmân fî Asl Manba' Āl 'Ušmân* of Ibn Abî's-Surûr (see Hâj Khal, vol iii p 212), says were descended from an Arab ancestor of Hîjâz 'Usmân Bek Gâzî,

the eponymous founder of the Ottoman dynasty, the author tells us (fol 3^b) belonged originally to Hijaz and came to Qunayah in A.H. 650=A.D. 1252 where having married he settled permanently and founded the Ottoman house.

The work was completed as stated by the author at the end at Jami' al Azhar in the beginning of Muharram A.H. 1031=A.D. 1621

For other copies see Paris No 1624 Wien No 979 and Rampur p. 643. A Turkish translation by Sha'ban Afandi is noticed in Nur Usmaniyyah No 3404 and in Wien No 980.

Written in fair Nasta'liq with an illuminated *Unwan* within gold and black ruled borders. The headings are in gold.

Dated the 11th Du'l Qadah A.H. 1119=A.H. 1707

Scribe السدي عاصي الله بن السدي احمد

HISTORY OF EGYPT

No 1068

fol 276 lines 25-27 size 10×7 7½×5½

العلماء

AL-ILMÂM

A comprehensive work containing besides much miscellaneous historical matter an account of the sieg of Alexandria in A.H. 767=A.D. 1365 by Peter I the King of Cyprus (A.D. 1359-1369 see Encyclopædia Britannica 11th ed. vol vii p. 545^b)

The full title of the work as stated by the author on fol. 10^b is as follows —

* الاعلام فيما حرف من الاحكام و الامور المقصودة من وعده الاسكافي

On the title page the work is wrongly designated the *Mirat al Aja'ib* of Abu Abdallah Muhammad bin 'Umar al Waqidi (d. A.H. 207=A.D. 823)

The author does not reveal his name in the text but occasional references to his native town An Nuwaerah as well as the nature of

the work and the date of composition, A H 776=A D 1375, give us sufficient reason to believe that he was Muhammad bin Qâsim bin Muhammad an-Nuwairî al-Mâlikî al-Iskandarânî, who wrote, according to *Ad-Durar al-Kâminah*, vol ii, fol 219^a, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol 165^b, the son of Qâsim, in the following lines of a poem, composed in praise of his friend, Shaikh Shârafaddîn Abû Hafs 'Umar Ibn Sayyid an-Nâs, a teacher in the Madrasah Mâlikîyah of Faiyûm

لَنْ أَدْنِ فَاسِمَ مُخْلِصًا لَكَ نَالَ الدُّعَا
يَرْحُو الْأَحَادِيثَ مِنْ أَلَهِ الدَّسْ

What the author does say of himself, fol 91^a, is that he came to Alexandria in Du'l-Hijjah A H 736=A D 1336, and, having found it a very lovely and beautiful city, settled there permanently. In A H 767=A D 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwairah, where his aforesaid friend, Shaikh Abû Hafs 'Umar Ibn Sayyid an-Nâs, came to see him and to inquire of the fate of Alexandria (see fol 165^b). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition, and, having been much impressed by the ruins, he resolved to write the present work, which he began in A H 767=A D 1365, and completed in A H 776=A D 1375 (see fol 91^b). The exact date of the author's death is not known.

Beginning

الْحَمْدُ لِلّٰهِ الْوَاحِدِ الْعَظِيمِ الْعَرِيرِ الْجَدَارِ الْمَعْرِ الْعَادِيِّ الْمَهْلِ
دِيِّ الْعَرْشِ الْمَجِيدِ وَالْمَلِكِ الْعَدِيدِ وَبَعْدَ فَانِ بَعْرِ
الْاسْكَنْدَرِيَّةِ الْمُتَحْرِسِ مِنْ حَدْنِ قَنْقَعَةِ حَالَدِ وَعُمَرِو صَارَ لِلْمُسْلِمِينَ وَهُدَى
الْدِهَى وَالْأَمْرُ لَمْ تَمَتَّدْ اللَّهِ يَدُ جَدَارِ حَائِرٍ وَلَا مُسْرِكٍ ، كَافِرَ دَلِلَ كُلَّ مَنْ وَصَدَهُ
مِنَ الدَّهْرِ الْمُلِحِ رَجَعَ مَا لَخِدَهُ وَعَدَمَ الرِّيحَ الْعَ *

For the contents of the work see Berlin, No 9815, where the author's name is not mentioned. A short fragment of the present work, wrongly entitled *Mir'ât al-'Ajâ'ib*, is noticed in Br Mus Suppl., No 606. See also Hâj Khal, vol ii, p 107, where the author's death is placed in A H 767=A.D 1365, which must be wrong.

Written in cursive *Naskh*, with the headings in red. Several folios are seriously worm-eaten.

Dated A H 809=A D 1407

No 1069

fol 50 lines 21 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

سلیل الرائد فی السیل الرائد

NAIL AR-RÂ'ID FI'N-NIL AZ-ZÂ'ID

A treatise containing a descriptive account of the Nile together with a history of its rising and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age

Author Abu l Abbas Shihabiddin Ahmad bin Muhammad bin Ali bin al Hasan al Hijazi al Qahiri al Khazraji al Ansari سفک الدین احمد بن محمد بن علی بن الحسن الحجازی العاشری العزراوی الانصاری

Beginning —

الله مدحه مدح السراین والاحکام و بعد بعده سالمی بعض
الاصدقاء من العذان ان احمد فی هذه الاراء ما اشتمل شانه بحر السیل
من الریادة فی كل عام من لدن المبخرة العدویہ علی صاحبها افضل الصلاة
والسلام علی حسین و فاطمہ فاتحہ ماسمع و الطاعة بما
الدمسة منی العج *

The author who was an illustrious poet and well skilled in elegant prose writing was born in Cairo on the 27th Sha'ban A.H. 790=A.D. 1388 He studied under Ahmad bin Abdarrahim al Iraqi (d. A.H. 826=A.D. 1423) and others and made a pilgrimage to Mecca in A.H. 843=A.D. 1440 He composed several works and died in his native city on Tuesday the 8th Ramadan A.H. 875=A.D. 1471 See Mujam of Ibn Fahd fol 42^b Hun al Muhadarah fol 145^a and Al Qabas al Hawi vol 1 fol 51^b See also Brock vol II p 18 where the author's death is wrongly placed in A.H. 874=A.D. 1470

The work is divided into a *Muqaddimah* and six *Fasl* as follows —

Muqaddimah The beauties and distinctive glories of Egypt especially of its river the Nile fol 1^b

Fasl I The period of the rising of the Nile fol 11^a

Fasl II A brief historical account of the nilometer fol 11^b

Fasl III Some historical and geographical wonders of Egypt and the Nile fol 11^b

Fasl IV The way of finding out the year, in which the Nile may be expected to rise, fol 40^a

Fasl V Opinions of some eminent physicians about the good quality of the water of the Nile, fol 47^a

Fasl VI The way of filtering the water of the Nile, fol 49^b

For other copies of the work see Paris, No 2261, Br Mus, No 1328, and Ayâ Sûfiyah, No 3528

Written in clear *Naskh*, with the headings in red Slightly worm-eaten

Not dated Probably 18th century

The title-page contains a seal and signature of Muhammad bin Ahmad al-Bûdarî al-Magrîbî, dated A H 1116=A D 1705

No. 1070.

fol 111, lines 19, size 9×5½, 6×3½

(Two separate works bound together)

fol 1^a-95^a

I

العَصَائِلُ الْبَاهِرَةُ فِي مَحَاسِنِ مِسْرٍ وَالْعَاهِرَةِ

AL-FADÂ'IL AL-BÂHIRAH FI MAHÂ-SIN MISR WA'L-QÂHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahîr

Beginning

الحمد لله الذي فارق بين المللاد في ملها و صفاتها و حمل لكل
مدينا مرايا مختصة بها دون احوالها الحج *

The author's name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist

كتاب العَصَائِلُ الْبَاهِرَةُ فِي مَحَاسِنِ مِسْرٍ وَالْعَاهِرَةِ لِمَوْلَانَا السَّيِّدِ الْأَمَامِ

ابن طهير عفر الله له و لحمد الله والصلوة على المسلمين *

The author is called Ibn Zahîr in the copy noticed in Br Mus Suppl, No 563, while in a Gotha MS, No 1628, which appears to be the author's autograph draft, he calls himself Muhammad Abû Hâmîd al-Qudsî al-Misri Dr Rieu suggests that the two names

probably apply to the same person Ibn Zahir being the patronymic of Abu Hamid. This Abu Hamid who is described in the *Bada'i az Zuhur* fol. 169^b as a man of some reputation and learning and the author of several works was born after A.H. 820=A.D. 1417 and died in Sifar A.H. 888=A.D. 1483. In other copies (*Gotha* Nos. 1586 1629) the work is wrongly ascribed to Ibn Zuhairah al-Makki (d. A.H. 792=A.D. 1390).

In his short preface the author alludes to the old rivalry between Egypt and Syria but he connects himself with both of them Syria having been the land where he was born and grew up and Egypt being the home of his ancestors

The date of composition A H 869=A D 1465 may be inferred from the following passage fol 53^r in which the author states that up to that time 482 years had passed since the death of Ibn Zulaq. He died in A H 387=A D 997 (387+482=869) —

فصل ملخص من كلام ابن رولان المصري وهو أبو محمد الله بن سليمان بن رولان المصري كان فاماً في التاريخ وله كتاب التهذيب معصور على مضمونه حاملاً وله في النهاية مصنفات ولد سنه سبعة وثلاثين ودبوى سنه دفع [١٤٠٨] وثمانين وثلاثين وله الآن اربعونه سنه واثنتين وثمانين *

The historical sketches of the rulers of Egypt brought down to the reigning Sultan Al Mahdi al Ashraf Mahmud al Qaitbay (A.H. 872-901=A.D. 1468-1495) have been continued by another hand to Sultan Murad III (A.H. 982-1003=A.D. 1574-1595).

For the contents of the work see Br Mus Suppl No 563
For other copies see India Office No 718 Goth Nos 1586 1628
1629 Paris No 1767 Aya Sufiyah No 3342 and Buhar No 217

Written in cursive Naskh Not dated Probably 18th century

foll 95^b-111^b

II

فناles مصر

FADĀ'IL MISR

A short tract on the beauties glories and privileges of Egypt by
Umar bin al As bin Yusuf al Kindi عمر بن العاص بن يوسف الكوفي
Beginning —

الحمد لله رب العالمين قال سرور العاصي بن دوسف المددى هدا
كتاب امم بحث معه و حص على، باللغة الانجليزية اطال الله عزاه ذكر فيه احداث مصر

وَمَا نَهَا اللَّهُ عَنْ وَحْلِهِ مِنَ الْعَصْلِ وَالدَّرْكَابِ وَالنَّهَرَاتِ فِي جَمِيعِهِ
مَا أَمْرَهُ إِذَا مَأْمَنَ اللَّهُ كَرَامَتَهُ مِنْ كُلِّهِ، شَدَّوْحُ الْمَسْرِيِّينَ وَعَدْرَمُ الْجَعْلَى *

In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars —

Yazid bin Abi Habib (*d* A.H. 128=A.D. 746, see *Al-Kâshif*, fol 149^a)

‘Ubaiddallâh bin Abi Ja‘far (*d* A.H. 136=A.D. 754, see *ibid*, fol 88^a).

Sa‘îd bin Kasîr bin ‘Ufâr (*d* A.H. 226=A.D. 841, see *ibid*, fol 48^b)

‘Usmân bin Sâlih as-Sahmî (*d* A.H. 219=A.D. 834, see *ibid*, fol 91^b)

Yahyâ bin ‘Usmân bin Sâlih (*d* A.H. 282=A.D. 895, see *Husn al-Muhâdarah*, fol 84^b)

Abû ‘Umar Muhammad bin Yûsuf al-Kindî (who flourished in the middle of the fourth century of the Hijrah)

For another copy of the work see *Bûhâr*, No 217 II

Written in cursive Naskh

Not dated Probably 18th century

No. 1071.

foll 216, lines 31, size $9\frac{1}{2} \times 6\frac{1}{4}$, 8×5

حسن المعاصرة في أخبار مصر والعاشرة

HUSN AL-MUHÂDARAH FÎ AKHBÂR
MISR WA'L-QÂHIRAH.

The well-known history of Egypt, by Jalâladdin ‘Abdallahmân bin Abi Bakr bin Muhammad bin Abi Bakr as-Suyûtî (عند الرواين من أبي بكر بن محمد بن أبي بكر الصدوق) (*d* A.H. 911=A.D. 1505, see Lib. Cat., vol v, part i, No 123)

Beginning —

الحمد لله الذي فاوض نبي اصحاب وفصل بعض حمله على بعض حتى
وفي الاصحه و العلاج هدا كتاب سمعته حسن المعاصرة

فی احادیث مصر و العاشرة اوردب فیه ووائد سنه و عرائس مسلمة مترجمة
صلح لمسامرة الہائیں و نکون للوحید نعم الانس الحج *

For the contents of the work see Berlin No 9823 I or other copies see Paris Nos 1791-1810 Alger No 1602 Yen: Nos 844-6 Goth No 1630 Br Mus pp 157 571 681 Br Mus Suppl No 564 Cairo vol v p 43 Nur Usmaniyyah No 3284 Hamidiyah No 340 Ali Pasha No 351 Wahaddin No 2416 Aya Sufiyah No 3178 and Rampur p 633 See also Haj Khal , vol iii p 69 and Brocl vol ii p 157

The work was lithographed in Cairo about A.D 1860, and was printed there in A.H 1299

Written in cursive Naskh within double red ruled borders
The headings are in red Foll 175-181 are wanting

Dated the 3rd Rabī II A.H 988=A.D 1580

عبد العزیز المغربي دی د المغربي ۱۵۸۰ دی سcribe

No 1072

foll 293 lines 21 size 10 $\frac{1}{4}$ x 7 7 $\frac{1}{4}$ x 4 $\frac{1}{2}$

دیاع الرھور فی وداع الدھور

BADĀ'I' AZ-ZUHŪR FI WAQĀ'I'
AD-DUHŪR

A detached volume of a chronicle of Egypt dealing with the period extending from A.H 857=A.D 1453 to A.H 906=A.D 1500 without title or author's name

The author's occasional references to another work of his entitled *Nu hat al Ummāt fil Ajāib Wal Hikam* (see Haj Khal vol vi p 323) give us reason to believe that the present volume is the third part of the *Bada'i az-Zuhur fi Waqai ad-Duhur* a well known chronicle of Egypt from the earliest times down to A.H 928=A.D 1522 written in four parts by Zainaddin Abu l Barakat Muhammad bin Ahmad called Ibn Iyas an Nasiri al Hanafi رین الدین ابو البرکات بن احمد السنبیری انس الناصري الحنفی

This Ibn Iyas who belonged to a Circassian family of Egypt was born on Saturday the 6th Rabī II A.H 852=A.D 1448 He studied under Jalaladdin as Suyuti (d A.H 911=A.D 1505) composed several works on history and geography and died about

A H 930=A D 1524 See *Dustûr al-I'lâm*, fol 15^a, *Iktifâ' al-Qunû'*, p 87, and Brock, vol. ii, p 295

The present volume opens with the following verses

ادط راما العـ ~ و مـ دـ مـ لـ كـم اول تـارـكـ عـلـمـاً كـمـيـ حـامـ
يـسـتـخـرـ حـ الدـرـ ، فـارـيـهـ الـمـدـ كـماـ يـسـتـخـرـ جـونـ الـعـائـزـونـ الـدـرـمـنـ صـدـوـ

The above verses are followed by the following rubric

ذكر سلطنة الملك الأشرف ، ابوالنصر سيف الدين ايصال العلائى
العاصرى فرج الطاهر برقوق وهو السادس والثلاثون من ملوك الترك ،
و اولادهم بالديار المصرية وهو الثاني عشر من ملوك البراكسة *

The history begins with an account of the accession of Al-Malik al-Ashraf Abu'n-Nasr Saifaddîn 'Înâl on Monday the 8th Rabî' I, A H 857=A D 1453, and concludes with the end of the reign of Al-Malik al-'Âdil Tûmânba'i, who was deposed by Al-Malik al-Ashraf Qânsûh al-Gûrî (A H 906-922=A D 1500-1516), in Shawwâl, A H 906=A D 1500

Contents

Al-Malik al-Ashraf Abu'n-Nasî Saifaddîn 'Înâl an-Nâsîrî, fol 1^b

Al-Malik al-Mu'ayyad Abu'l-Fath Shihâbaddîn Ahmad, fol 29^a

Al-Malik az-Zâhir Abû Sa'id Khushqadam an-Nâsîrî, fol 33^a

Al-Malik az-Zâhir Abû Sa'id Bilbâ'i al-Mu'ayyadî, fol 67^a

Al-Malik az-Zâhir Abû Sa'id Timurbugâ az-Zâhîrî, fol 71^a

Al-Malik al-Ashraf Abu'n-Nasî Saifaddîn Qâ'itbâ'i al-Mahmûdî, fol 75^b

Al-Malik an-Nâsîr Abu's-Sâ'âdât Nasîraddîn Muhammad, fol 235^b

Al-Malik az-Zâhir Abû Sa'id Qânsûh al-Ashrafî, fol 265^a

Al-Malik al-Ashraf Abu'n-Nasr Jânbalât al-Ashrafî, fol 277^b

Al-Malik al-'Âdil Tûmânba'i, fol 287^b

For other copies see Wien, No 923, Leyden, No 832, Paris, Nos 1822-5, Br Mus, pp 155, 432-33, Cairo, vol v, p 17, and Âsafiyah, p 180. See also Hâj Khal, vol ii, p 26

Written in fair *Naskh*, with the headings in red. Besides short lacunæ on foll 211^b and 214^b, there is a large gap on fol 188^a, marked by the word ساعی. Folls 233-235 are blank.

Not dated Probably 17th century

The work has been repeatedly printed in Egypt, viz., Cairo, A H 1299, 1301, 1302, 1306, and Bûlâq, A H 1312

No 1073

fol 15 lines 12-14 size $8\frac{1}{4} \times 6 \quad 5\frac{1}{4} \times 4\frac{1}{2}$

[رسالة فيها من ولی مصر من السلاطین]

[RISĀLAH FĪ MAN WALIYA MISR
MIN AS-SALĀTIN]

A tract containing a short chronological account of the Sultans of Egypt from the beginning of the Ayyubid dynasty to the conquest of the country by Salim I the Ottoman Emperor (A H 918-926=A D 1512-1520) who entered Cairo on Thursday the first Muharram A H 923=A D 1517

Author Qadi Zainaddin Abdalbasit bin Khalil bin Shahin al Malati al Hanafi: فاصى رسالى عدد العاطف بن حامل بن سافس المطلى العبيى for some account of whom see No 978 above

Beginning —

هذه رسالة اطعمة سدمى على ذكر من ولی مصر من السلاطین
تألفت السیم عدد العاطف الحدیقى ابناً الدولة الابونیة الكردیة يوسف بن
ادوب بن سادی الكردی الدوایی السلطان الملك الناصر صلاح الدين ابو
المطغر هو اول ملوك الاترداد و اول سلاطین مصر على الحمد لله *

The tract concludes thus —

و دخل السلطان سلم يوم ١٢ من مسبتمبر محرم سنة ٩٢٣ و الحمد
للله اولاً و احرا طاهراً و ياطعاً و دعا الله و دعهم الوکيل و لا حول و لا قوی
اِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ *

Written in fair Naskh Not dated Probably 17th century

No 1074

fol 83 lines 19 size $7\frac{1}{2} \times 5\frac{1}{4} \quad 6\frac{1}{4} \times 3\frac{1}{4}$

تا ریخ ابن زنبول
TA'RĪKH IBN ZUNBUL

A history of the conquest of Egypt by Sultan Salim I (A D 918-926=A D 1512-1520) with the following title —

كتاب تأريخ ماجرى للسلطان العورى مع السلطان سليم اىن عثمان
رحمهم الله تعالى *

Author Nûraddîn Ahmad bin Abî'l-Hasan 'Alî bin Ahmad al-Mahallî ash-Shâfi'i, commonly called Ibn Zunbul ar-Rammâl بور الدين نور الدين احمد بن ابي الحسن علي بن احمد المحتلي الشافعى الشهير باسم زنبل الرممال

Beginning

هذه رسالة مستملة على ما وقع لمولانا السلطان الاعظم والخواون
المعظم مالك رفاف الامم صاحب ، السيد ، و العلم
مكمل عرفة الدولة العدمانية محمد الفواعد السطاواده مولانا السلطان بن السلطان
بليم حان بن السلطان ما يريد حان مع مولانا السلطان قاوه سوة العورى
سلطان مصر و اعمالها رحمة الله عليهيم احمد معدن الحس *

The author, who flourished towards the end of the 10th century of the Hijrah, was a historian and geomancer of Egypt. The date of his death and other particulars of his life are not known.

The narrative begins with the departure of Sultân Qânsûh al-Gûrî (A.H. 906–922 = A.D. 1500–1516) from Cairo on Saturday, the 16th Rabî' II, A.H. 921 = 1515, and his encounter with Sultân Salîm. There is an enumeration of the prominent officials in the various parts of his kingdom.

The MS concludes with a short notice of the reign of Sultân Sulaimân I (A H 926-974=A D 1520-1566). It does not include the short enumeration of the Turkish Governors of Egypt, with which the copies noticed in Br Mus Suppl Nos 565-566, and Cairo, vol v, p 23, end

For other copies see Wien, Nos 928, 930, Leyden, No 2619, Paris, Nos 1832-8, Munchen, Nos 411-3, Cairo, vol v, pp 21, 23, 173, Br Mus Suppl, Nos 565-566, and *Asafiyah*, p 186 See also Brock, vol ii, p 298

Written in fair Naskh. The first folio is inserted by a later hand.
A few folios, after fol. 4^b, seem to be wanting. Folls 1-4 are slightly
water-stained.

Dated, A H 1114=A D 1703

عدد الكوبيم الديناري

The title-page contains a seal bearing the inscription توكلى على، dated A.H. 1253 = A.D. 1837

No 1075

fol 179 lines 21 size 9¹ × 6¹ 5¹ × 3¹

مظہر الیون دس نہاد دو لے العرس من

MUZHIR AT-TAQDÎS BIDAHÂB DAWLAT AL-FARANSÎS

A chronicle of daily occurrences in Cairo and other parts of Egypt during the French occupation from the 10th of Muharram A.H. 1213=A.D. 1798 to the end of Sha'ban A.H. 1216=A.D. 1801

Author Abdarrahman bin Hasan bin Ibrahim bin Hasan al-Jabarti al Hanafi حسن بن ابراهيم بن حسن الحنفي
 He was born in Cairo (according to his own statement Aja ib al Asar vol 1 p 203) A.H. 1167=A.D. 1754 He traces his descent from an illustrious family of Al Jabart (a tract of land in Abyssinia) a full account of which he gives in the notice devoted to his father Aja ib al Asar vol 1 pp 385-408 Our author held a distinguished post in the Diwan during the French occupation of Egypt He died in Ramadan A.H. 1237=A.D. 1822 See Cairo vol v p 83 Iktifa al Qunu p 88 the notice prefixed by Cardin to the Journal d Abdur rahman Gabarti Paris 1838 Kremer Aegypten vol ii p 535 Lane Manners and Customs of the Modern Egyptians 5th edition vol 1 p 273

Beginning

حمدًا لكم فعل كلام الدين كفروا السعلى و كلمة الله هي العليا
و فعل إله العزة العصابة و إله العصابة يسمى الدين و الدين العز

In the preface after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders the author praises the reigning Sultan Salim III (A.H. 1203-1222=A.D. 1789-1807) and his Vizier Yusuf Pashî who had just been appointed Governor of Egypt after its evacuation by the French He states further that the present work contains also some pieces in prose and verse due to his learned friend Hasan bin Muhammad al Attar (d. A.H. 1250=A.D. 1834) who had noted some events of the French occupation The preface is followed by a *Mugaddimah* dealing briefly with the past history of Egypt

The work was completed as stated by the author in the *Khatimah* in Ramadan A.H. 1216=A.D. 1801 It is dedicated to the above mentioned Yusuf Pasha

For other copies see Br Mus Suppl, No 571, and Cairo, vol v, p 153 See also Brock, vol ii, p 480

The work has been translated into French by Cardin, and published by T X Bianchi, under the title of "Journal d'Abdarrahman Gabatî," Par.s, A.D 1838 A Turkish translation of the work by Mustafâ Bahjat Âfîndî has been printed in Constantinople, A.H 1281

Written in clear Naskh, with occasional rubrics

Not dated Apparently a modern copy

No. 1076.

fol 229, lines 23, size $9 \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{2}$

مُجَاهِدٌ، الْآثَارُ وَيَ التَّرَاجِمُ وَالْأَخْبَارُ

'AJÂ'IB AL-ÂSÂR FI'T'-TARÂJIM WA'L-AKHBÂR.

A chronicle of Egypt, from A.H 1101=A.D 1689 to the end of A.H 1236=A.D 1820, complete in four volumes, each being divided into two parts

By the author of the preceding work

Vol I, Part 1

Beginning

* الحمد لله العظيم اول الذي لا يربو ملکه و لا يتتحول الحج

The author tells us in his preface that he relates most of the events of the later period, viz., A.H 1191-1236=A.D 1777-1820, as an eye witness, while material for the earlier period, viz., A.H 1101-1190=A.D 1689-1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources The work deals with important historical events, and gives obituary notices of eminent and learned men, arranged chronologically

The present part breaks off at the beginning of the following *Fasl* (dealing with a period extending from A.H 1162=A.D 1749 to the end of A.H 1173=A.D 1760)

وصل عود و ادعطاه ، وى دكر حوارب مصر و تراجم اعيانها و ولاتها
من ابتداء سعة أربعين و ستيين و مائة و الهـ . الى اواخر سده ملاده

* و سبعين

The entire work was printed in four vols Bulaq A.H. 1297 and reprinted in the margins of the *Kamil* of Ibn al Asir Cairo A.H. 1303 A French translation by a group of Egyptian scholars under the title *Merveilles biographiques et historiques* was published in Cairo 1888-94

In most MSS the work concludes with A.H. 1220=A.D. 1805
See Berlin Nos 9487-90 München No 400 Paris Nos 1861-6
Br Mus Nos 1497-9 Houtsma No 187 Rosen Institute No 60
Cairo vol v p 83 and Rampur p 641

Written in Naskh within double red ruled borders Not dated
Apparently a very modern copy

The correct order of the folios should be thus —1-61 70 62-69
71-135 152 155 136-151 153-154 156-229

No 1077

foll 217 lines and size same as above

The Same

Vol I Part II

The second part of the first volume of the same work treating of the period extending from A.H. 1162=A.D. 1740 to A.H. 1189=A.D. 1775

Beginning —

* وَالْأَنْ سَدِّدُونَمِ الْعَالَمَةَ الْجَعْلَى

Written in Naskh within double red ruled borders Not dated
Apparently a very modern copy

No 1078

foll 178 lines and size same as above

The Same

Vol II Part I

The first part of the second volume of the same work treating of the period extending from A.H. 1190=A.D. 1776 to the earlier dates of Muharram A.H. 1201=A.D. 1786

Beginning

سدة تسعين و مائة و اله ، - كان سلطان العصر و دعما للسلطان عدد الحمد من احمد حاكم العثماني و والى مصر الكريير محمد باشا عرف "الكثير الحمد" *

Written in Naskh, within double red-ruled borders

Not dated Evidently 19th century

No. 1079.

fol 205, lines and size same as above

The Same

Vol III, Part n

The second part of the second volume of the same work, treating of the period extending from the later dates of Muharram, A.H. 1201 = A.D. 1786 to the end of A.H. 1212 = A.D. 1798

Beginning

و احلع على بلة استعراض من امراه حسن ييك الحدادى و فلدهم
صلاح و هم حاهين و على و عنمان الحس *

Written in Naskh, within double red-ruled borders

Dated Thursday, the 15th Ramadân, A H 1274=A D 1857

ـ [س] ـ [ن] ادريس السادس الـ مدحوري الـ هـ اـ تـي Scribe

No. 1080.

fol 227, lines and size same as above.

The Same

Vol III, Part 1

The first part of the third volume of the same work, treating of the period extending from the beginning of A H 1213=A D 1798 to the earlier dates of Du'l-Hijjah, A H 1215=A D 1800

Beginning

سلة بلاطة حبر و مائتين و الـ ، وهي أول سلبي الملاحم العظيمة

Written in fair *Naskh* within double red ruled borders Not dated Evidently the middle of the 19th century

No 1081

foli 235 lines and size same as above

The Same

Vol III Part II

The second part of the third volume of the same work treating of the period extending from the later dates of Du l Hijjah A H 1215=A D 1800 to the end of A H 1220=A D 1805

Beginning —

وكان معهها لسنا مساركاً قد حملته الأيام ، والنحارات بمحمله كمسدأة

* درورة الحج *

Written in fair *Naskh* within double red ruled borders Not dated Evidently the middle of the 19th century

According to a note at the end the present volume was collated by Muhammad as Sabbag ad Dimvati with the aid of some scholars of Jamī al Azhar in A H 1276=A D 1859 for a certain Abdalhamid Bek The note runs thus —

فاطمة محمد الصناع الدمشقى مع بعض اهل العلم السعادىين بالجامع

الاكثر لسعادة صاحب الاحسان عبد التميم سك حفظه الله تعالى

فى سبعين وسبعين ومائتين بعد الالف *

No 1082

foli 160 lines 25 size same as above

The Same

Vol IV Part I

The first part of the fourth volume of the same work treating of the period extending from the beginning of A H 1221=A D 1806 to the earlier dates of Du l Hijjah A H 1227=A D 1812

Beginning

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 المُحْرَمِ دِيْوَمِ الْخَمْسِ حَسَانًا وَيَوْمِ الْكَسْدَنْ هَلَالًا وَوَافِي ذِي الْكَعْدَةِ اِنْتِعَالَ
 السَّمْسَ لِمَرْجِ الْكَعْدَلِ وَاتِّحَادِ السَّلَةِ الْقَمْرِيَّةِ وَنَسْمَسِيَّةِ وَهُوَ يَوْمُ الدُّوَلَوْرِ
 اِسْلَاطَادِيُّ النَّجْمِ *

Written in *Naskh*, within double red-ruled borders

Not dated Apparently a very modern copy

No. 1083.

foli 165, lines and size same as above

The Same.

Vol IV, Part II.

The second part of the fourth volume of the same work, treating of the period extending from A.H. 1228=A.D. 1813 to A.H. 1235=A.D. 1819

Beginning

وَالْكَسْمَدِيُّ وَالْجَمْدِيُّ وَنَسْوَدَلَكْ قَنْدَرَحْ مَعْبَاهَا فِي فَلَهِ الْكَمْرَكَ ،
 وَفِي هَذِهِ الْأَوَانِ يَحْلُونَ رِبَاطَ الْمُحْرَمِ وَيَقْتَحُونَ الصَّدَوْفَ وَيَلْدَسُونَ الْمَنَاعَ
 وَيَهْتَكُونَ سَتْرَهَا وَيَهْصُونَ عَدْدَهَا وَيَاحْدُونَ عَشْرَهَا *

In the following subscription, it is stated that the MS., which ends with A.H. 1235=A.D. 1819, is a complete one, and that the author, owing to his blindness, could not continue the work further

وَدَلِكَ إِلَى هَذَا اِنْتَهَى مَا دَعَلَ مِنْ حَطِّ الْعَلَامَهِ السَّيِّدِ عَدْدِ الرَّحْمَنِ
 بْنِ السَّيِّدِ حَسَنِ الْجَمْرَتِيِّ مَرْجَرَحْ هَذِهِ الْمَدَهُ وَمَا وَدَلَاهَا لِعَايَهُ هَذَا التَّارِيَحُ
 وَهَذَا آخِرُ الْبَجْرَهُ الرَّادِعِ وَبَعْدَهُ تَأْخِرُ السَّيِّدِ عَنِ الْكِتَابَهُ سَهَّ ، اِنْكِعَادَهُ إِلَى
 أَنْ تَوْفَى وَلَمْ يَكُنْ ، *

From the fact that the Bûlâq edition concludes with A.H. 1236=A.D. 1820, it is evident, however, that our copy is slightly incomplete, the account of A.H. 1236=A.D. 1820 being wanting

Written in *Naskh*, within double red-ruled borders. The headings are in red Dated A.H. 1301=A.D. 1883.

HISTORY OF SYRIA

No 1084

fol 358 lines 21 size $8\frac{1}{4} \times 6$ $5\frac{1}{4} \times 3\frac{1}{2}$

الاس الحليل ساریع العدس والحليل

AL-UNS AL-JALIL BITA'RİKH
AL-QUDS WA'L-KHALİL

A history of Jerusalem and Hebron brought down to the end of A H 900=A D 1495 together with biographical notices of eminent and learned men who have flourished there

Author Qadi Abu I Yunn Mufiraddin Abdarrahman bin Muhammed bin Abdarrahman al Umari al Ulaimi al Hanbali فاصى
أبو يعن مفترى الدين عبد الرحمن بن محمد بن عبد الرحمن العمري العلائى الحنبلى He was born at Jerusalem as stated in As Suhub al Wabilah fol 64^b on the night of Sunday the 13th of Du l Qa dah A H 860=A D 1456 He learnt the Quran by heart at the age of ten years and studied the various branches of learning under several distinguished scholars of his native city In A H 880=A D 1476 he travelled to Cairo where he read the *Sahih* of Al Bukhari in the presence of the Caliph Al Mutawakkil and attended the lectures of several other eminent scholars In A H 889=A D 1484 he was appointed Qadi of Ramlah Two years later his jurisdiction of the Qadiship was extended to Jerusalem Hebron and Nablus He continued in this post up to the conquest of the country by the Ottomans in A H 922=A D 1516 The first days of his life he spent in prayer and the composition of books Besides the present work and those mentioned in Brock vol II p 43 he wrote the following works —

- 1 *Fath ar Rahman* a commentary on the Quran in two volumes
- 2 *Al Wajr* an abridgment of the preceding work
- 3 *Al Ithaf* an abridgment of Al Mardawis work entitled *Al Insaf*
- 4 *Ad Durr al Munaddad* a work containing biographical notices of Hanbali scholars

Brock loc cit and Rieu Br Mus Suppl p 293^b following Haj Khal vol 1 p 453 give the date of the author's death as A H 927=A D 1521 but Ibn Humaid an Najdi in As Suhub al Wabilah loc

cit., and Muhammad Amîn al-Kurdî, in the Tâj at-Tabaqât, vol x, fol 82^a, say that he died in A H 928=A D 1522

Beginning

* الحمد لله المتعصّل على حلمه يفتح أبواب الرحمة الح*

The author tells us, at the end, that he began 'to compile the present work on the 25th Du'l-Hijjah, A H 900 = A D 1495, and completed it within less than four months.

For other copies of the work see Br Mus., pp 161, 571, Br Mus. Suppl., No 573, Leyden, vol II, p 175, Berlin, No 9795, Goth., No 1716, Paris, Nos 1671-82, Yenî, No 821, Cairo, vol V, p 16, Alger, No 1611, and Ayâ Sûfiyah, No 2977

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henri Sauvage, Paris, 1886.

Written in fair Naskh, with the headings in red Not dated
Probably 18th century

The title-page contains several notes by former owners of the MS

No. 1085.

foll 180, lines 27, size 8×6 , $6\frac{1}{4} \times 4$.

The Same

An incomplete and defective copy of the same work. A few folios are wanting at the beginning. It opens abruptly with the following words —

ان بجدددة للداء العديم لتأسيسه والله سبحانه اعلم و اما مديدة
العدس وكاب ارصها فى انداء الرمان صحراة دن اوديه و حمال
وهى حلة لا اندية ودجا و لا عمران *

The MS breaks off in the middle of the biographical account of Qâdi'l-Qudât Shamsaddîn Abû 'Abdallâh Muhammad bîn Khairaddîn Khalîl bîn 'Isâ al-Hanafî al-Bâbartî (*d* A H 828=A D 1425) It corresponds with fol 4^b-143^b of the copy noticed above

Written in Naskh, within double red-ruled borders The headings
are in red Water-stained and slightly worm-eaten

Not dated Probably 17th century

No 1086

fol 37 lines 19 size 8 x 5¹ 5¹ x 3¹

(A MS containing short fragments of two separate works)

fol 1^b-1^a

I

نهاد الارب من ذكر ولاة حلب

**NIHÂYAT AL-ARAB MIN DIKR
WULÂT HALAB**

A unique copy of a short fragment of a history of the rulers and governors of Aleppo brought down to the time of Al Hajj Ibrahim Pasha.

Author Sham addin Muhammad bin Ahmad bin Muhammad al Haskafi al Halabi ash Shâfi known as Ibn al Mulla سمس الدين احمد بن محمد الحلاوي الشافعي المعروف بابن الملا . He was born in A.H. 967=A.D. 1560 and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing and composed several works. He died at Aleppo in A.H. 1010=A.D. 1602. See Khulasat al Asir vol iii p. 348 and Tâj al Tabaqat vol vi fol 23.

This fragment deals with a period of only eleven years viz A.H. 732=A.D. 1332 to A.H. 742=A.D. 1342 and begins with the following *Fasl* —

فصل في المائة السابعة من العطالية العثمانية على صفحاتها
واعصيالها وفي سبعين وثلاثين وسبعين حاد سهل إلى حمص

fol 16^b-37^b

II

A short fragment of an anonymous work containing miscellaneous historical anecdotes letters and traditions. It begins with a letter addressed by Abu Bakr bin Ali Ibn al Huffajah al Hamawi (*d* A.H. 837=A.D. 1434) to Qadi Fakhraddin Abdarrahman bin Abdarrazzaq Ibn Malanis (*d* A.H. 794=A.D. 1392) at Cairo describing the hardships and horrors of the siege of Damascus in A.H. 791=A.D. 1389 by Al Malik az Zahir Barquq (A.H. 784-801=A.D. 1382-1398). The first words are as follows —

قال أحذري السنجي أبو نكرين على المعروف ناصر حمزة التحموى
مرأة عليه وكتب بها إلى العاصى بحر الدين ابن مكتناس بالعاشرة وسماعها

يافوف الكلام ويمان السام و ذلك حين كان الملك الطاهر دروون يتصادر
دمسق سنه احدى و تسعدن و سبعمائة +

Both fragments are written apparently by the same scribe,
in Naskh, with the headings in red. Fols 15^b-16^a are blank

Not dated Probably 17th century

HISTORY OF MECCA

No. 1087.

fol 161, lines 25, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

تحفة الكرام باحجار البلد الحرام

'TUHFAT' AL-KIRÂM BI AKHBÂR AL-BALAD AL-HARÂM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled *Shifâ' al-Ğarâm*, written in imitation of the *Ta'rîkh* of Abu'l-Walîd al-Azraqî (who died about A H 244=A D 858)

Author Taqîaddîn Abu't-Tayyîb Muhammad bîn Ahmad bîn 'Alî al-Fâsi al-Mâhkî . مهندس احمد بن على الفاسي الماهكي He was born at Mecca on the night of Friday, the 20th Rabî' I, A H 775=A D 1373 In A H 779=A D 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fâtîmah bint Ahmad bîn Qâsim al-Harrâzî (d A H 783=A D 1381, see *Ad-Duwar al-Kâminah*, vol II, fol 67^b) In A H 788=A D 1386 he returned to Mecca, where he studied under 'Alî bîn Ahmad an-Nuwairî (d A H 799=A D 1397, see *ibid*, fol 4^b) and several other distinguished scholars In A H 796=A D 1394 he revisited Medina, and attended the lectures of the well-known historian, Ibn Farhûn al-Yâ'marî (d A H 799=A D 1397, see *ibid*, vol 1, fol 13^b) In A H 797=A D 1395 he set out on a long journey, and visited numerous towns

of Egypt Syria Palestine and Yemen In A.H. 807=A.D. 1405 he was appointed Qadi of Mecca and subsequently in A.H. 814=A.D. 1412 he held the post of Principal of the Madrasah Malikiyah in addition to his duties as Qadi. •He was a well skilled scholar especially versed in the history and tradition of the Prophet. Besides the present work and those mentioned in Brock vol ii p 172 the following compositions of his are enumerated in the Mujam of Ibn Fahd (fol 186^a) —

١ هادى دوى الاوهام الى تاريخ البلد الحرام a compendious work on the history of Mecca

٢ سرويچ الصدور لمختصار الرعور an abridgment of the author's own work on the history of Mecca entitled *Az Zuhur al Muqtatafah*

٣ دليل سير العلاء للدعى a continuation of Ad Dahabi's Biographical Dictionary of learned men

٤ ارساد دوى الاوهام الى تكميل كتاب الاعلام بوسائل الاعلام a continuation of Ad Dahabi's other biographical work entitled *Al I'lam Biwaqayat al A'lam* See Haj Khal vol i p 363

٥ نكارة دوى الساعات a collection of prayers

٦ كتاب في الاحرب another work on prayer

٧ ارساد الناسك الى معرفة المناسب على صدفب الامامين الساعي و مالك a treatise on the rites and duties to be performed in the Hajj according to the Imams Shafi'i and Malik

٨ كتاب المقنع من اصحاب الملوك و القطفاء و ولاة مكة a history of the Kings Caliphs and Governors of Mecca

٩ مطلب المطالع من حياة الحيوان an abridgment of Ad Damiri's *Hayat al Hayawan* (Lives of Animals)

In A.H. 830=A.D. 1427 our author retired from the post of Qadi on account of defective eyesight. He died on the night of Wednesday the 2nd Shawwal A.H. 832=A.D. 1429 See Mujam of Ibn Fahd fol 185 Dastur al I'lam fol 102^b Al Qabas al Hawi vol ii fol 31^b Introduction (pp vi-xii) to the 2nd volume of Wustenfeld's *Die Chroniken der Stadt Mekka* Leipzig 1859 and Brock vol ii p 172

Beginning —

الحمد لله الذي حص منه السرعة بواهر الكرامة
وابنى العرش بأدبه رممه المسربة على بسط ناريهما الذي ألغى الإمام
ابوالوليد محمد بن عبد الله بن احمد بن محمد بن الوليد بن عقبة بن
الحسانى الارقى المكى و سمعه سعا العام باختصار
الارض

البلد الحرام تم اى بعد تسويد عالمه و ترتيبه ، ما يعى منه ندهدى
استهانه فاحتصرت فى نحو دهه ، حجمه لذا يحصل للظاهر وده سنه ،
طوله ملل و لذا يكون على المسافر فى عمله يعلم و سنته تحفة الكرام
بأحدى البلد الحرام الـ *

The author tells us here that after compiling the major portion of his work, *Shifâ' al-Garâm Bi al-Hibâ' al-Balad al-Harâm*, he found it to be very lengthy and wearisome for students and therefore abridged it in the present form, which is about one-half of the original

The present abridgment, like the original, is divided into forty chapters, as follows

- | | | |
|------|---------------------|--|
| I | Fol 5 ^b | الباب الأول في ذكر مكة المسروقة و حكم بيع دورها
و اسعارتها |
| II | Fol 13 ^a | الباب الثاني في اداء مكة المسروقة |
| III | Fol 14 ^b | الباب الثالث في ذكر حرم مكة و سب تحريرها
و تحديده و علاماته وحدودة وما يتعلق بذلك |
| IV | Fol 18 ^a | الباب الرابع في ذكر شئ من الاحاديث و الانوار
الدالة على حرم مكة و حرمها و شئ من
الاحكام المختصة بذلك و ذكر شئ مما ورد
في تعظيم الناس لمكة و حرمها و في تعظيم
الدر ، في ذلك وفي فصل الحرم * |
| V. | Fol 19 ^a | الباب الخامس في الاحاديث الدالة على ان مكة
المسروقة افضل من غيرها من البلاد و ان الصلاة
فيها افضل من غيرها و غير ذلك من
فصلها * |
| VI | Fol 22 ^a | الباب السادس في ذكر المقاورة لمكة و الموب فيها
و شئ من فصل اهلها و شئ من فصل
حدة ساحل مكة و شئ من اهلها و فصل
الطاوس ، و شئ من حيرة * |
| VII | Fol 24 ^a | الباب السابع في اهدار عمارة الكعبه المغواطة |
| VIII | Fol 28 ^b | الباب الثامن في صفة الكعبه المغواطة و شادروانها
و ليتها و معاليتها وكسونها و طينها و احداثها
و اسوانها و هدم الحبسى لها و و و ... فتحها |

في التعاملة والاسلام وبيان حمه ١٨٦
الى الكعبه من سائر الآثار *

الباب التاسع في باب مصلى النبي صلي الله عليه ٣١^b Fol IX
وسلم في الكعبه وبيان فدر صلاهه
وعد دحوله صلي الله عليه وسلم الكعبه
بعد هجرته [إلى] المدينة و أول وقت دحولها
بعد الفحرة *

الباب العاشر في باب دحول الكعبه المعظمه وفيما ٣٣^b Fol X
حاء من اصحاب الموهمه بعدم اسدحهان ذلك
و دينما يطلب فيها من الامور الذي صبها النبي
صلي الله عليه وسلم وفي حكم الصلة
سها و آداب دحولها *

الباب الحادى عسرى ذكرى من فضائل الكعبه
و صالح ركيبها الحجور الاسود و النماوى *

الباب الثاني عسر في فضائل الاعمال المتعلقة
بالکعبه كالطواف بها و النظر اليها والمح
و العمرة و غير ذلك *

الباب الثالث عسر في آيات المتعلقة بالکعبه ٤١^a Fol XIII
المعظمه *

الباب الرابع عسر في ذكرى من اصحاب الحجور
الاسود *

الباب الخامس عسر في المعلوم و ما ثار ٤٤^b Fol XV
والخطيم وما جاء في اسدحهان الدعاء في
هذه المواقع و عندها من الاماكن تمه
المسرفة و حرمتها *

الباب السادس عسر في ذكرى من اصحاب المقام
مقام العليل عليه السلام *

الباب السابع عسر في ذكرى من اصحاب الحجور
المكرم حجور اهل عليه السلام و فيه بيان
المواقع الذي صلي فيها رسول الله صلي الله
عليه وسلم حول الكعبه *

- XVIII Fol 53^b الباب الثامن عشر في شيء من اهتمامات بو سعة
المسعد الحرام و مهاراته و درعه *
- XIX Fol 56^b الباب التاسع عشر في عدد اسامي المسجد الحرام
و صفتها و عدد عقوبة و شرفاته و فناديله و ابوابه
وابوابها و مباهيره و مياهها صنع فيه لامثلته
او لتفع الباب به *
- XX Fol 60^b الباب العشرون في ذكر شيء من اهتمامات و سقاية
العناس رضى الله عنه *
- XXI Fol 64^b الباب السادس والعشرين في ذكر الاماكن المباركة
التي يدعى لزيارةها الكافية و مكة المسورة
و حرمها *
- XXII Fol 71^a الباب الثاني والعشرون في ذكر اماكن مكة
الاشرف و حرمها تتعلق بالناسك *
- XXIII Fol 81^b الباب الثالث والعشرون في مكة من المدارس
والربط و السقايات و الترك الامثلة و الآثار
والعيون والماهرو وغير ذلك من المأثر و ما
في حرمها من ذلك *
- XXIV Fol 89^a الباب الرابع والعشرون في ذكر شيء من اهتمامات
بني اليهود ابن حذل ملوك مكة و سليمهم
و ذكر شيء من اهتمامات العماليق ملوك مكة
و سليمهم و ذكر ولاده طبع للبيت الحرام *
- XXV Fol 90^b الباب الخامس والعشرون في ذكر شيء من حرم
ولاية مكة و سليمهم و ذكر من ملك مكة من
حرهم ومدة ملكهم لها وما وقع في سليمهم
من تحالف و قوائد تتعلق بذلك *
- XXVI Fol 95^a الباب السادس والعشرون في ذكر شيء من حر
اسماعيل عليه السلام *
- XXVII Fol 98^a الباب السابع والعشرون في ذكر شيء من اهتمامات
هاجر ام اسماعيل و ذكر اولاد اسماعيل و اسمائهم
و قوائده تتعلق بهم و ذكر شيء من اهتمامات
اسماعيل و ذكر ولاده ثابت بن اسماعيل للبيه
الحرام *

- XXVIII** Fol 100^b الناب الناص و العسرى في ذكر ولاة امادس براز
- XXIX** Fol 101^b الناب الناص و العسرى في ذكر من ولی الاحارة
بالدالين من عربة وممردة لعنة و مدنی من العرب
في ولاية حرهم وهي ولاية حراء و فرسن
على مكة *
- XXX** Fol 102^b الناب الدلابون في ذكر من ولی اسامي السهر من
العرب بمكة *
- XXXI** Fol 103^a الناب الحادى والدلابون في ذكر سى من حبر
حراء و لالة مكة في العاملة و سبهم *
- XXXII** Fol 107^b الناب الدانى و الدلابون في ذكر سى من حبر
فرس بمكة في العاملة و سى من ام *
- XXXIII** Fol 110 الناب الدالب و الدلابون في ذكر سى من حبر
قصى ابن كلاب و بولدهم لما كان سبة من
الحجامة والسعامة والرمادة والدوة واللواء
و القنادة *
- XXXIV** Fol 112^a الناب الرابع و الدلابون في ذكر سى من حبر
القمار والاحاسيس *
- XXXV** Fol 113^b الناب الخامس و الدلابون لخدمائهم في حلف
القصول *
- XXXVI** Fol 117 الناب السادس و الدلابون في ذكر سى من حرب
مكة و بواهه تعلق بذلك *
- XXXVII** Fol 124^b الناب السابع و الدلابون في ذكر ولاة مكة المسورة
في الاسلام *
- XXXVIII** Fol 137^a الناب الناص و الدلابون في ذكر سى من الحوادب
المتعلقة بمكة في الاسلام *
- XXXIX** Fol 152 الناب الناص و الدلابون في ذكر سى من امطار
مكة و سولها في العاملة والاسلام و سى
من حبر الصواعق بمكة و ذكر سى من
احبار الرحمن و العلاء و الوباء بمكة *
- XL** Fol 156 الناب الاربعين في ذكر الاصنام التي كانت تسمى
و حولها و سى من حبرها و ذكر سى من
حبر اسوان بمكة في العاملة والاسلام و ذكر

شیعی مما ویل من الشعور فی التّئوین الی
مکه الشریعه و دکر معالمها المدیعه *

The work ends with quotations from several poems in praise of Mecca, composed by Muhammad Ibn Rushaid al-Baghdadi (d. A.H. 662=A.D. 1264, see *Mir'at al-Janān*, fol. 419^a), Badraddin' Ibn Jamā'ah (d. A.H. 733=A.D. 1333, see *Ad-Durar al-Kāminah*, vol. II, fol. 89^b), Ibrāhīm bin 'Abdallāh al-Qīrātī (d. A.H. 781=A.D. 1379, see *ibid.*, vol. I, fol. 8^a) and others.

The work was completed, as stated by the author in the colophon, in the last week of Muhaîram, A.H. 817=A.D. 1414.

Another copy of the work is noticed in Paris, No. 1668. See also Hāj Khal, vol. II, p. 237.

Extracts from *Shifā' al-Gawām*, of which the present work is an abridgment, have been published by F. Wustenfeld, in his *Auszuge aus den Geschichtsbüchern der Stadt Mekka von Muhammed el-Fákihi, Muhammed el-Fásí und Muhammed Ibn Dhuhaira*, Leipzig, 1859.

Written in Naskh, with the headings in red. Dated Friday, the 3rd Jumâdâ I, A.H. 1100=A.D. 1689.

Seals of Mashhaddawlah Hakîm 'Alî Hasan Khân Bahâdur, dated A.H. 1264=A.D. 1848 and of Muzaffar Husam, dated A.H. 1277=A.D. 1860, are found at the beginning and end of the copy.

No. 1088

fol. 214, lines 21, size 8×6, 5³×3¹.

الاعلام باعلام نیم .. الله الحرام

AL-I'LÂM BIA'LÂM BAI'L'ALLÂH AL-HARÂM.

A historical account of Mecca and of its holy temple, Ka'bah, by Qutbaddîn Muhammad bin Ahmad bin Muhammad bin Qâdî Khân Mahmûd an-Nahrawâlî al-Makkî al-Hanafî ۵۰۰ هـ مـ ۱۲۷۷ مـ ۱۸۶۰ مـ فاضی حان مـ ورد التہروالی المکی الصنعتی

Beginning —

الحمد لله الذي جعل المسجد الحرام امنا و مسارة للناس
وبعد فلما وقى الله تعالى بخدمته العلم الزيروه ، وجعلنى من عباده
ديته المعظم المديع ، تسويف ، نفسى الى الاطلاع على علم الآثار وتسويف .

آلی من التاریخ و علم الاحعار فاردنا افادۃ من بعدنا بعض ما رأینا
، شهدنا و اعلمهم بعض ما شاهدنا و عدنا الحج *

The author who belonged to a learned family of Gujarat (India) was born at Nahrawalih He settled permanently at Mecca where he held the post of *Mufti* and died in A.H. 990=A.D. 1582 See An Nur as Safir fol 194^b Brock vol II p. 381 and Iktifa al Qunu p. 83

The preface includes a dedication to Sultan Murad III (A.H. 982-1003=A.D. 1574-1595) in whose time the repairing of the holy mosque of Mecca was completed

The work was completed as stated by the author at the end on the 7th Rabī I A.H. 985=A.D. 1577

The work has been printed in Cairo A.H. 1303

For other copies see Berlin Nos 6065 6066 Goth Nos 1708 1709 Leyden Nos 798-801 Paris Nos 1037-1042 Br Mus Nos 326 327 Alger No 1610 Kopr No 205 Yeni Nos 817 818 Nur Usmaniyyah No 3047 and Asafiyah p. 178 See also Haj Khal vol 1 p. 362

Written in fair *Naskh* with the headings in red Dated the 5th Rabī I A.H. 1018=A.D. 1610

A seal and signature of a certain Muhammad al Attar is found on the title page

No 1089

fol 95 lines 15 size $8^{\frac{1}{2}} \times 5^{\frac{1}{2}}$ $5^{\frac{1}{2}} \times 4\frac{1}{2}$

اعلام العلماء الاعلام دماء الله بيت الحرام

I'LÂM AL-'ULAMÂ' AL-A'LÂM BIBINÂ'
AL-MASJID AL-HARÂM

An abridgment of the preceding work by Baha addin Abdal karim bin Muhibbaddin bin Abi Isa Al'i addin al Qutbi al Hanafi al Makki عن الكرم بن محب الدين الى عيسى علاء الدين العطبي الحنفي المكى

The present copy is slightly defective at the beginning Only one folio from the preface seems to be wanting It opens abruptly thus —

الذى عمها نوار حودة و نعمه و ۱۰۸۲ تحرير بيت الحرام رسائل
اما بعد بعد امرى من سبب اطاعته مأمور و حرمه

ناخذة صار اعلام كتاب اعلام الاعلام بالجعفر المسجد الحرام تأليه ، عمى
واستاذى وشیخى ووالدى واعتمادى من نبته ، فی جناس درس
دعاۓقى الدعمن ونعته ، فی ریاض عرسه شقائی الدعمن مفتکی بلد الله
الامین مولائی وعیدی وطه ، الدين بور الله تعالیٰ صریحه الح *

The author, who here calls himself a nephew of the author of the preceding work, was born at Ahmadâbâd (Gujarât) on Monday, the 19th Shawwâl, A.H. 961=A.D. 1551, came with his father to Mecca, where he was educated under his uncle, Qutbaddin an-Nahrawâlî (d. A.H. 990=A.D. 1582), and Ibn Hajar al-Haisamî (d. A.H. 973=A.D. 1565). After completing his education, he served as a professor in the Madrasah Al-Murâdiyah, founded by Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595). In A.H. 982=A.D. 1575 he was appointed *Muftî* of Mecca, and subsequently, about A.H. 990=A.D. 1582, he was made Imâm of Haram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on *Al-Jâmi' as-Sâhih* of Imâm al-Bukhârî, entitled *الدر المغاری على صلیہ السعاری*. Our author died at Mecca on Tuesday, the 15th Du'l-Hijjah, A.H. 1014=A.D. 1605. See *Khulâsat al-Asar*, vol. iii, p. 8, and *Tâj at-Tabaqât*, vol. xi, fol. 29^b.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten *Bâb* and a *Khâlimah*, as follows

- | | | |
|-----|----------------------|---|
| I | Fol. 2 ^b | الباب الاول في ذكر مواضع مكة والمشعرة |
| II | Fol. 5 ^a | الباب الثاني في بناء الكعبة المشورة |
| III | Fol. 28 ^b | الباب الثالث ويه كأنه ایام وصف الحرام ايام المحاھلية وصدر الاسلام وما احدث فيه من الريادة |
| | | * والتوضیع |
| IV | Fol. 33 ^b | الباب الرابع في ذكر ما راده العناصرون في المسجد الحرام |
| V | Fol. 49 ^b | الباب الخامس في ذكر الريادتis اللتين ريدتا في الامم بعد الحرام بعد تربیعه امریه المهدی بن منصور العناسي * |
| VI | Fol. 59 ^a | الباب السادس وقع من ترمیم الامم بعد الحرام في دولة الشراکسة * |

الناب السابع فيما لسلطان آل عثمان من العبران
والأحسان *

VII Fol 61^b الناب الثامن فيما للمرحوم المعدس السلطان سليمان حاں

الناب التاسع فيما للمرحوم المعدس السلطان سالم حاں

X Fol 71^a الناب العاشر في ذكر سمه في احسان صولانا السلطان

صراد حاں *

حاتمة في ذكر المواقع المباركة والأماكن المأمورة بزيارة المباركة

The work was completed as stated by the author at the end on Sunday the 19th Sha'ban A.H. 1000=A.D. 1592

No other copy of the work is known

Written in elegant Naskh with the headings in red within gold and coloured ruled borders Slightly worm eaten Not dated probably 18th century

HISTORY OF MEDINA

No 1090

fol 113 lines 15 size 7½×6 6×4

تَحْقِيقُ الْمَصْرَةِ مُلْكُصِ مَعَالِمِ دَارِ الْهِجْرَةِ

TAHQIQ AN-NUSRAH BI-TALKHIS MA'ĀLIM DÂR AL-HIJRAH

A historical account of Medina and of its holy places by Zainaddin Abu Bakr bin al Husain bin Umar bin Muhammad bin Yunus al Qurashi al Usmani al Maragi ash Shafi ن بن عمر بن ابي بكر بن عيسى القرشي العجمي المراكبي الساعي R� الدن ابو تکر بن عسی بن عمر بن عمار بن محمد بن عوسى القرشى العجمى المراكبى الساعى He was born in Cairo A.H. 727=A.D. 1327 studied under numerous distinguished scholars and attained a profound knowledge in various branches of Arabic literature especially in Hadis and Shafi i jurisprudence Besides the present work he wrote an abridgment of Az Zahra Basim fi Sirat Abi l Qasim (a work on the life of the Prophet by Abu Abdallah Mugalta i bin Qilij al Hikri d A.H. 762=A.D. 1361 see Haj Khal vol iii p 545) entitled روايجه الرهره a complement to the commentary on Al Baidawi's

Minhâj al-Wusûl, by Jamâladdîn al-Isnawî (*d* A H 772=A.D 1370), entitled *الواعى تك، الكافى*, an abridgment of 'Abdalgaßfâr bin Muham-mad al-Mîsrî's *Al-Hîz Al-Mu'add*, entitled *مناج العزز المعد*, and a com-mentary on Al-Bârîzî's *Az-Zi'âd*, entitled *العمد في شرح الورد*. He settled permanently at Medina, where he served as a professor in the Madrasah attached to the Prophet's mosque, and subsequently held the posts of Qâdî and *Khatîb* of *Haram*. He died at Medina on Thursday, the 29th *Du'l-Hijjah*, A H 816=A.D 1414. For his life see *Mu'jam* of Ibn Fahd, fol 61^a, and Brock, vol. II, p. 172.

Beginning

وَلِ السَّيِّدِ الْأَمَامِ الْعَالَمِ الْمُحْقِقِ رِبِّ الدِّينِ مُفتَنِي الْمُسْلِمِينَ إِبُو يَحْيَى
بْنِ الْحَسَنِ الْمَرْأَتِيِّ الْعَدَمَانِيِّ اللَّهُ وَحْيَ الْمَدْرِسَ بِالْحَرَمِ الْمَدْنَوِيِّ ...
... الْحَمْدُ لِلَّهِ الَّذِي حَعَلَ الْمَدِيْدَةَ السَّرِيعَةَ دَارَ هَجَرَةَ رَسُولِهِ
* وَأَظْهَرَهَا بَدْرَ الْمَلَةَ الْمُكْتَفِفَةَ الْمُ

The author tells us, in his preface, that the most complete and accurate work on Medina was *Ad-Duriyat as-Saminah fi Al-Lhbâr al-Madînah* of Muhibbaddîn Ibn Najjâî al-Bagdâdî (*d* A H 643=A.D 1245), but its continuation written by Jamâladdîn Muhammad bin Ahmad al-Matarî (*d* A H 741=A.D 1340), being in some points defective, moved him to combine both works into one, leaving out the *Isnâd*, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of Rajab, A H 766=A.D 1365.

The work is divided into a *Muqaddimah*, four *Bâb* and a *Khâtîmah*, each of which is subdivided into several *Fasl*. The contents are described in Br. Mus. Suppl., No. 576.

For other copies see Bodl., vol. I, Nos. 769, 852, vol. II, p. 595 Lee, No. 112, Pertsch, No. 1713, Cairo, vol. V, p. 32, and Ásafiyah, p. 194. See also Hâj Khal, vol. II, p. 246.

Written in *Naskh*, with the headings in red.

Dated Sunday, the 17th *Du'l-Qa'dah*, A H 1238=A.D 1823

Fols. 100^a-113^b contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.

No 1091

fol 435 lines 25 size $12\frac{1}{2} \times 7\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

وَوَاءُ الْوِعَاءِ نَاجِهَارٌ دَارُ الْمُصْطَفَى

WAFĀ' AL-WAFĀ' BI AKHBĀR DĀR AL-MUSTAFĀ

A history of Medina being an abridgment of the author's larger work entitled انبیاء الوفاء ناجهار دار المختار

Author Duriddin Abu'l Hasan Ali bin Abdallah bin Ahmad al Hasani as Samhudi ash Shafi عَدَدُ الدِّينِ أَبُو الْحَسَنِ عَلَى بْنِ عَدَدِ اللَّهِ بْنِ أَبِي الصَّادِقِ اَحْمَدَ الصَّادِقِ السَّمْوَدِيِّ السَّاعِيِّ
 He was born at Samhud (a village in upper Egypt) in the month of Safar A.H. 814=A.D. 1410 After receiving his early education from his father and other scholars of his native place he travelled to Cairo in A.H. 853=A.D. 1449 and attended the lectures of Muhammad bin Abdalmunim al Jawjari (d. A.H. 889=A.D. 1481 see Al Qabas al Hawi vol II fol 80^b) Yahya bin Sa daddin al Munawi (d. A.H. 871=A.D. 1466 see Mujam of Ibn Fahd fol 300) Sa d bin Muhammad ad Duri (d. A.H. 867=A.D. 1462 see ibid fol 90) and several other eminent scholars In A.H. 873=A.D. 1468 he proceeded on a pilgrimage to Haramain and took up his abode in Medina where he held the post of Musti He had collected a large number of valuable books which were accidentally burnt while he was staying at Mecca in A.H. 886=A.D. 1481 After this accident he made a journey to Cairo where he appeared in the Court of Sult in Qaitbay (A.H. 873-901=A.D. 1468-1495) who at our author's request founded a Library at Medina and gave him the post of Librarian He wrote a large number of works and died at Medina on Thursday the 18th Du l Qadah A.H. 911=A.D. 1505 For his life and works see An Nur as Sir fol 28 Al Qabas al Hawi vol I fol 143^b Dustur al Ilam fol 64^b and Brock vol II p. 173

Beginning —

امَّا بَعْدَ حَمْدُ اللَّهِ عَلَى الرَّحْمَةِ
 طَالِبُهُ عَدَمُ وَمَحْكَاهُ عَرَمُ اَنْ اَحْصَرَ نَالِيَعِي ۝ ۝ نَاجِهَارُ الْوِعَاءِ نَاجِهَارُ
 دَارُ ۝ مُصْطَفَى صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَادَةُ بَصَرَهُ وَسَرْفَا لَدَهُ اَحْصَارًا مَعَ تَوْسِطِ
 عَدَمٍ مَعْرَطٍ وَلَا مَغْرِطٍ هَذَا مَعَ كُونِهِ بَعْدَ اِنْتِهَامِهِ وَلَمْ يَكُنْ مُكْمَلٌ اَسْمَاهُ
 سُلْوكِيَّ فِيهِ طَرِيقَهُ اَسْتِعْدَابٍ فَاجْتَهَهُ الْمُؤْمَنُ شَوَّالَهُ لَمَّا رَأَيَ مِنْ
 شَعْدَهُ بَدَلَكَ الْجَعْ

The author tells us at the end that he completed the work at Medina on the 24th of Jumâda II, A.H. 886=A.D. 1481, but subsequent additions relating to an account of the then newly erected building of the Prophet's mosque, which was seriously damaged by fire in the month of Ramadân A.H. 886=A.D. 1481, were made in A.H. 888=A.D. 1483

The work is divided into eight chapters, each being subdivided into several *Fasl*. The chapters are as follows

I The various names of Medina, fol 3^b

II Its excellence, limits of the *Haram*, etc, in 16 *Fasl*, fol 9^b

III Its pre-Islamic history; the Prophet's arrival at Medina and prominent events connected with his life, etc, in 12 *Fasl*, fol 48^b

IV History of the Prophet's mosque, its surrounding houses and pavements, the market of Medina, houses of the *Muhâjirin* (emigrants), fortification of the town, etc, in 36 *Fasl*, fol 101^a

V History of the Mosques in the neighbourhood of Medina its cemetery, sanctity of the mount Uhud, its martyrs, in 7 *Fasl*, fol 238^b

VI The wells of Medina, the Prophet's landed properties, the mosques on the way between Mecca and Medina, etc, in 5 *Fasl*, fol 290^b

VII Valleys in the neighbourhood of Medina its meadows, fertile places, mountains, rivers, an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 *Fasl*, fol 319^a.

VIII Rites to be observed in visiting the tomb of the Prophet, etc, in 4 *Fasl*, fol 407^b

The work has been printed in two volumes in Egypt, A.H. 1327

For other copies of the work see Munchen, No 381, Escur, No 1702, Leyden, No 804, Br. Mus., No 828, Bodl., vol 1, No 731, Râmpûr, p 650 See also Hâj Khal, vol vi, p 450

Written in fair *Naskh*, with an illuminated frontispiece The headings are in red Double red and blue ruled borders throughout

Dated A.H. 1015=A.D. 1606

No 1092

foll 180 lines 21 size 8×5½ 6×4½.

• حلائد الوفاء •

KHULĀSAT AL-WAFĀ'

The well known history of Medina abridged by As Samhudi
from the preceding work

Beginning —

الحمد لله الذي شرف طيبة وشون العلوب لساع احبابا المسطبة
احبابها اهـ ، الذي احبه وطم حباه على آلة سنه وسلم ولى
جموع آهل والهـ وعده وعد شفعت فاحذر الـ ، المحذـ ونسـ
صـابـلـها وـ معـالـها فـي دـوـى اـ ~ الـعـ

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina entitled *Al Wafa* but subsequently abridged it under the title *Wafa al Wafa* (the preceding work). He again abridged this latter work under the title *Khulasat al Wafa*.

The present abridgment like the original is divided into eight chapters each being subdivided into several sections. The contents are described in Berlin No 9759

For other copies see Berlin Nos 9759-61 München No 382 Wien No 892 Paris No 1034-6 Br Mus No 320 Br Mus Suppl No 1284 Ragib Paşa No 974 Yeni No 848 Kopr No 1077 Cairo vol v p 50 Hamidiyah No 341 and Rampur p 635 See also Haj Khal vol vi p 450 Iktifa al Qunu p 83 and Brock vol ii p 174

The work has been printed in Bulaq A II 1285

Written in minute Naskh with the headings in red Slightly worm eaten and water stained

Dated the 27th Jumada II A II 1076=A D 1665

عبد الله بن عبد الله العمار لاعورى الحنفى

No. 1093.

foll 171, lines 21-25, size 11×6 , $8\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the same work, beginning as the above
 Slightly incomplete at the end

Written in fair Nasta'liq Not dated, apparently 18th century.
 Foll 146-151 are upside down

No. 1094

foll 401, lines 15, size 12×8 , $8\frac{1}{2} \times 4$

The Same

A very modern copy of the same work, beginning as the above
 Written in fair Naskh, with the headings in red Dated A.H.
 1313=A.D. 1895

The MS was presented to the Library by Sayyid Khurshid
 Nawwâb of Patna

HISTORY OF YEMEN.

No. 1095.

foll 170, lines 19, size 14×8 , 10×6

كتاب التيجان

KI'LÂB A'T-'IJJÂN.

A history of the Himyarite Kings of Yemen, with references to
 the legends of early prophets from Adam to Noah

Author Abû Muhammad 'Abdalmalîk bñ Hishâm bñ Ayyûb
 أبو محمد عبد الملك بن هشام بن ابيه
 al-Himyarî al-Mâfirî al-Basrî

Beginning

حدىنا ابو محمد عبد الملك بن هشام عن اسد بن موسى عن ابي
 ابريس بن سعوان عن جده لامه وهو ، من معنه انه فرما مائة و سبعين كتابا
 مما ادرل الله تعالى على جميع العذابين الح *

The author who belonged to the tribe of Banu Ma'fir of Yemen and whose ancestors were natives of Basrah was born in Egypt where he settled permanently and made himself known for his great knowledge in grammar tribal genealogy and history. He is the author of the well known *Sirat ar-Rasul* or history of the Prophet which was edited and published by F. Wustenfeld Gottingen 1858-60. He died in Egypt on the 13th Rabi II A.H. 218=A.D. 833. For further particulars of his life and works see Mirat al-Janan fol 142 Bugyat al-Wu'at fol 250^b Ibn Khallikan (De Slane's translation) vol II p. 128 Dustur al-Himam fol 151^a Taj at Tabaqat vol III part I fol 102^b Iktifa al-Qunu p. 64 and Brock vol I p. 135.

For the contents of the work see Br. Mus. Suppl. No. 578. For other copies see Berlin No. 9735 and Asafiyah p. 196. See also Hājī Khal vol II p. 485.

The copy was transcribed as stated in a note at the end for Nawwab Sayyid Ali Bilgarami of Hyderabad.

Written in fair large Naskh with occasional notes and emendations in the margins.

Dated A.H. 1328=A.D. 1910

Scribe ابو حلال عبد الله بن مسعود المدبي السليماني

No. 1096

fol. 48 lines 25 size 9¹/4 x 6¹/4 7 x 4

القصيدة الحميرية

AL-QASIDAT AL-HIMYARIYAH

A *Qasidah* in glorification of the Himyarite Kings of Yemen by Nashwan al-Himyari with an anonymous historical commentary.

The author whose full name is Abu Sa'id Nashwan bin Sa'id bin Nashwan al-Yamani al-Himyari was born in A.H. 483=A.D. 1090. He traces his descent from the Himyarite Kings of Yemen whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age a distinguished poet and the author of the *Shams al-Ulum* a dictionary in eight volumes of which his son made an abridgment in two volumes entitled *Diya al-Ulum*. Our author made himself master of several fortresses in the highlands of Yemen and was regarded as

the king of that part of the country He died on Friday, the 24th Du'l-Hijjah, A H 573=A D 1178 See Yâqût, vol vii, p 206, Bugyat al-Wu'ât, fol 323^b, Tâj at-Tabaqât, vol vi, part ii, fol 142^b, D H Müller, Sudarabische Studien, Sitzungsberichte der K Akademie, Band LXXXVI, Wien, 1877, p 171, and Brock, vol i, p 300

The *Qasîdah* begins thus

الْمَرْحَدُ وَ هُوَ عَدُّ رِمَاحٍ
فَاعْمَلْ لِعَسْكَرٍ يَا صَاحِبَ

After the first eleven verses, the commentary begins as follows

هُودٌ عَلَيْهِ السَّلَامُ مِنْ عَابِرِي شَالِحٍ مِنْ أَرْقَانِ دِنِ سَامِ مِنْ دُوْجِ دِنِ الْأَنْكَ [sic لِمَكْ] مِنْ مَتْوِ سَلْحٍ مِنْ أَحْدُوْجٍ وَهُوَ ادْرِيسٌ عَلَيْهِ السَّلَامُ وَ اتَّقُوا عُلَمَاءَ كَثِيرٍ مِنْ عُلَمَاءِ السُّورَانِ اولُ مُرْسَلٍ مَعَنْهُ اللَّهُ عَزَّ وَ جَلَّ بَدْعَ دُوْجِ سَيِّرَا وَ دَيِّرَا وَ امْدَنَا عَلَى الْأَرْضِ هُودٌ عَلَيْهِ السَّلَامُ وَهُوَ ادْوِ الْعَرْبِ الْجَمِيعِ *

The work ends with the last eleven verses of the *Qasîdah*. The concluding lines, written in red, run thus

فَاسْمَهُ حَوْدَ وَأَهْلَهُ وَ حَدَّ
، فَاعْمَلْ لِعَسْكَرٍ صَالِحًا يَا صَاحِبَ

The *Qasîdah* was published with a German translation by A von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt W F Prideaux, Sehore, 1879

For other copies of the *Qasîdah* see Br Mus, p 486, Br Mus Suppl, Nos 584, 585, 1061 1236, Berlin, Nos 9736-8, Leyden, No 670, Houtsma-Brill, No 26, and Cairo, vol iv, p 311

Written in cursive *Naskh*, with the headings in red Dated the 6th Muharram, A H 1032=A D 1622.

Three fly-leaves at the end contain the following five poems

I A poem by 'Abdassalâm bin 'Abdalmalik an-Nazîlî, addressed to 'Ali bin Muhammad Ibn Mutâir (*d* A H 1041=A D 1632, see *Khulâsat al-Asâr*, vol iii, p 189) and to his son, Ahmad Ibn Mutâir (*d* A H 1075=A D 1665, see *ibid*, vol i, p 252), asking if the smoking of tobacco is lawful in Islâm

Beginning —

اَوْلَى بَعْدِ حَمْدِ اللَّهِ دِيَ الْمُنْتَهِ
سَكُرَّا لَهُ اِبْدَافِ || وَالْعُلَى

II The answer of Ali bin Muhammad Ibn Mutair to the question put to him in the above poem composed in the same metre and with the same rhymes as the above

Beginning —

اللَّهُ دِيَ اللَّهِ نَا سَلَامَةُ الرَّوْسِ
بِرَحْمَانِ مَعَانِي الدَّكْرِ وَالسُّنْنِ

III The answer of Ahmad Ibn Mutair to the same question composed also in the same metre and with the same rhymes

Beginning —

نَعَمْ حَوَانِكْ نَا دَالِالْعَبْمِ وَالْعَطْرِ
وَمَنْ نَهْ بَعْدَا فِي الْبَدْوِ [وَ] الْعَطْرِ

IV Another poem by the author of the first poem addressed to Ali bin Muhammad Ibn Mutair acknowledging his reply to the first poem and asking him other legal questions

Beginning —

سَعْيَ صَدِيَّ سَارِدِ مِنْ حَكْمِ
نَا اَنْ الْكَرَامُ وَنَا رَوْحَى وَنَا رَحْمَى

V The answer of Ali bin Muhammad Ibn Mutair to the questions put to him in the preceding poem composed in the same metre and with the same rhymes

Beginning —

عَلَيْكَ مَدِي سَلَامُ اللَّهِ دِيَ الْكَرَمِ
عَدُ السَّلَامِ وَحَمِيَّ اللَّهِ لَمْ تَرِمِ

The last poem is dated the 5th Safar A.H. 1018=A.D. 1603

No. 1097.

foll 177, lines 27, size 11×7 , 9×6

الكتابية ولا لام

AL-KIFÂYAH WA'L-I'LÂM.

The fourth and fifth *Bâb* of a rare work on the history of Yemen, from the beginning of Islam to A H 803=A D 1400, arranged according to kings or dynasties

Author Shamsaddîn Abu'l-Hasan 'Alî bin al-Hasan bin al-Wâhhâs al-Khaizâjî az-Zabîdî نَوْسُ الدِّينِ أَبُو الْحَسَنِ عَلَيْهِ سَلَامٌ مَّسَّاهُ الْمَرْءَةُ الرَّسُدِيُّ He was a native of Zabîd. The author of *Al-Qabas al-Hâwî*, vol 1, fol 140^b, describes him, on the authority of *Izzaddîn Ibn Fahd* (*d* A H 921=A D 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing. According to Hâj Khal, vol 11, p 159, he wrote three historical works on Yemen, viz., (1) a comprehensive chronicle, being a history of the Rasûlîds, (2) a biographical dictionary of the eminent and learned men of Yemen, and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one). He died towards the end of A H 812=A D 1409. See *Al-Qabas al-Hâwî*, vol 1 fol 140^b, *Dustûr al-I'lâm*, fol 42^a, and Brock, vol 11, p 184.

On fol 1^a, which has apparently been inserted by a later hand, the work is wrongly stated to be *Al-'Uqûd al-Lu'lû'iyah fî Al-hbâr ad-Dawlat ar-Rasûliyah* (which work has been published in two vols in the Gibb Memorial Series, 1913–1918). It is identical with the corresponding portions of the copy of *Al-Kifâyah Wa'l-I'lâm fî man Waliya'l-Yaman min al-Islâm*, noticed in Leyden, No 805.

Beginning

الباب الرابع في ذكر اليمن ومن ملك صنعاء و عدن وما يتعلق
بهما - قال على من التحسن الخير حى قاله الله بالغدوالعنون وهو
مسارك ، عاليم العصل ظاهر البركة وردت في وصلة احصار و آثار الحج *

The entire work is divided into five *Bâb*This MS contains the last two *Bâb*, each being subdivided into several *Fasl*

Contents

Bâb IV History of Yemen, in ten *Fasl*, as followsI The excellence and glories of Yemen, fol 1^a

- II The spread of Islam in Yemen and its Governors in the Prophet's time fol 4^a
- III The Governors of Yemen in the time of the four early Caliphs fol 7^b
- IV The Governors of Yemen in the time of the Umayyads fol 9^a
- V The Governors of Yemen in the time of the Abbasids fol 10^b
- VI The rise of the Qaramitah (an offshoot of the Shi'ah sect) in Yemen fol 15^b
- VII The Amirs of Sīnā fol 19^b
- VIII The Sulaihids fol 24^a
- IX The rulers of Sīnā after the Sulaihids fol 30^b
- X The Zura'ids fol 35^a

Bab V History of Zabid and of its rulers in 12 Fasl as follows —

- I The foundation of the town of Zabid and a history of the Ziyadid dynasty fol 39^b
- II The Abyssinian Kings of Yemen fol 42^b
- III The Najahids of Zabid fol 46^b
- IV The Mahdids or Banu 1 Mahdi fol 51^b
- V The Ayyubids of Yemen fol 58^a
- VI The foundation of the Rasulid dynasty fol 72^b
- VII Al Malik al Muzaffar Yusuf fol 79^b
- VIII Al Malik al Ashraf Umar fol 99
- IX Al Malik al Muayyad Da'ud fol 100^b
- X Al Malik al Mujahid Ali fol 110^b
- XI Al Malik al Afḍal Abba fol 143
- XII Al Malik al Ashraf Isma'il fol 150^b

The work ends with an elegy on Al Malik al Ashraf Isma'il who died on the night of Saturday the 18th Rabi I A H 803=A D 1400
The elegy begins thus —

هُوَ الْدَّهْرُ كُرْبَ الْمَعَالِيِّ كَنَاسَةٌ

وَ حَسَابُ حَدَادِ دُوَائِيَّةٍ

Written in fair *Naskh* with the headings in red Fol 2 should follow fol 7. Fols 1 and 149-151 are inserted by a later hand. Fols 11^a 14^b 19^b 20^b 22^a 23^b 64 87 130 138^b and 139 contain short lacunae.

Dated Monday the 27th Muharram A H 948=A D 1541

No. 1098.

foll 95, lines 13, size $9\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{2}$.

عَدُ الْلَّالِ

IQD AL-LA'AL..

A history of the conquests and rule of Ja'far Pâshâ in Yemen, from A H 1016=A D 1607 to A H 1018=A D 1609

The full title of the work, as given in the preface, is as follows

عَدُ الْلَّالِ تَتَقَبَّلُ مَا سَعَ وَى إِيَامٍ وَلَيْةٌ حَفَرَ يَاسِنًا مِنْ تَصَارِيْهِ
الْحَوَالُ *

Author 'Abdallâh bñ Salâh bñ Dâ'ir sñ dâ'ir sñ صاحب داعر سñ
He was a favourite and panegyrist of Ja'far Pâshâ, who superseded Sînân Pâshâ (d A H 1016=A D 1607, see the present work, fol 16^a) in the government of Yemen, A H 1016=A D 1607 Our author is incidentally referred to in the 'Aqîlat ad-Daman, fol 127^a (No 1099 below), where he is described as an eminent scholar and jurist of his time The exact date of his death and particulars of his life cannot be traced

Beginning

الْحَمْدُ لِلّٰهِ الدّٰهِي أَكْرَمَهُ سَيِّدُ الْكَرَامِ الْكَرِيمُ جَعْلَمُ اللّٰهِ
سَلَطِينُ الْمُرْبِيَّ وَ حَلَفاءُ الْإِسْلَامِ الْجَمِيعُ *

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja'far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja'far Pâshâ It was that work which moved him to write his

Ja'far Pâshâ ruled in Yemen about ten years viz., A H 1016-1025=A D 1607-1616, but the present work deals only with the first three years of his rule The work is divided into fourteen *Fasl*, as follows

I The excellence and virtues of Ja'far Pâshâ, fol 3^b

II His appointment as Governor of Yemen, and his departure from Constantinople, fol 4^b

III Arrival of Sînân Pâshâ from San'a at Ta'izz to meet Ja'far Pâshâ, and then the former's departure for the port of Mukhâ, fol 13^b

IV Arrival of Ja far Pa ha from Ta iyy at San a fol 17^b

V Ja far Pasha's good policy and his peace treaty with Imam Qisim al Mansur billah fol 23^b

VI The march of the royal army against the rebellious chief Amr Abdarrahim fol 36^b

VII The defeat of Abdarrahim in the valley of Maswar and his pursuit by the royal troops fol 40^b

VIII Miscellaneous reforms introduced by Ja far Pa ha in the government of Yemen such as the dismissal and execution of several incompetent and oppressive officers appointed in the time of Sinan Pa ha etc fol 16^b

IX Further pursuit of Abdarrahim by the royal army in the district of Hajjah fol 52

X The resistance and stubborn attitude of Abdarrahim fol 60

XI The march of the royal army in the district of A_h Sharaf to clear it of the rebels and to restore peace to the public thoroughfares fol 70

XII The siege of the fort Mabvan its conquest by the royal army and the flight of Abdarrahim disguised fol 73

XIII The conquest of the fort Kuhlan a_h Sharaf and the surrender of Abdarrahim who was taken as a prisoner to the court of Ja far Pasha in San a fol 80

XIV The conquest of the districts of Ar Rimah Al Isabiyah and Al Bur'iyah fol 86^b

The work ends with a eulogium of Ja far Pasha whose just and wise rule restored peace and prosperity to Yemen and who is said to have been a great patron of holy and learned men

The following colophon suggests that the present copy is the author's autograph —

كما الفراع من تحريره في اليوم السادس عشر من شهر ذي القعده
الحرام من سنه الف و ستمائى عمه سلطان مولى الله حاكم المتصورة المحظوظة
بهدى الله بن صالح بن داعر *

Written in good Nashkh within gold and coloured ruled borders
The headings are in red

Dated the 19th Dul Qa dah A.H. 1018=A.D., 1609

The title page contains signed notes by several former owners of the MS

No. 1099.

foll 138, lines 38, size $12\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 6$

بِقِيلَةِ الْوَمْنِ الْمُخْتَصِرِ مِنْ أَفْيَاءِ الزَّمَنِ فِي أَخْبَارِ الْأَهْمَنِ

AQÎLA'T AD-DAMAN AL-MUKH'I'ASAR
MIN ANBÂ' AZ-ZAMAN FI
AKHBÂ'R AL-YAMAN.

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A H 1015=A D 1636

Author Yahyâ bin al-Husain bin al-Mûayyad-billâh Muhammad
bin al-Qâsim bin Muhammad bin 'Ali as-San'âni
المؤيد بالله مهود بن القاسم بن محمد بن علي الصدعاي

Beginning

الحمد لله العزيز العهير العمادي الى الاعمار والتفكير في احوال من
مضى من ائم الكبارى ساله ، الاعصار و بعد ولن
علم التأريخ لما كان من العلوم المعددة المستلة على كثير من العبر العديدة
و قد وص الله تعالى في كتابه الكريم من اعمار من سله ، في الرؤس
العديم و رئيس اعمار طر الدن لم تجتمع في تأريخ من توارييخ الرؤس
استخرج الله و حمه ، التوارييخ التاممه و التكميلية و عدراها من سائر كتبه ،
التأريخ المستمله على ذكر ماجرى في التحريره المعددة و لخواصها ، مدعما
العرص المحسود و عدد الدايم و السرور و قد اشير الى طرق ، من سائر
ما روى في عدراها من سائر الاوطار لتعلق اعمارها بهذه الديار و دلائله ، مثل
ذكر ما حرى في ايام الدوله الاصميه و العساسه و سائر الدول المتعلقة على
الديار المعددة لاتصال الخدر بالخدر الحرج *

The author, a distinguished scholar, especially versed in Zâidî Hadîs, the grandson of Imâm al-Mu'ayyad-billâh (A H 1029–1054=A D 1620–1644), was born at Shahârah (a town in Yemen), where his father held the post of Governor. He was educated under Qâdi Ahmad bin Sa'daddîn (d. A H 1079=A D 1668, see Nasamat as-Sahar, vol. 1, fol. 85^a) and several other eminent scholars. After

completing his education he travelled to Sana where he married the daughter of his uncle Ali bin al Muayyad billah and settled there permanently. He visited Mecca Medina and other holy shrines several times. He died at Shaharah in the month of Safar A.H. 1090=A.D. 1679. For further particulars of his life see Nasimat as-Suhar vol ii fol 234^b

According to a note on the title page in the same hand as the text the author began to compile the present work in A.H. 1060=A.D. 1655. He based it on the following authorities —

- 1 *Tarikh al Yaman* by Abu'l Hasan Ali bin Hasnat al Khazraji (d. A.H. 812=A.D. 1409)
- 2 *Duwal al Islam* by Ad-Dahabi (d. A.H. 748=A.D. 1348)
- 3 A continuation of the above work by As-Sakhawi (d. A.H. 902=A.D. 1497)
- 4 *Bugyat al Mustafid* by Ibn ar-Rabi (d. A.H. 944=A.D. 1537)
- 5 *Al Fadl al Ma'id ala Bugyat al Mustafid* by the same author See Hajj Khal vol ii p. 61
- 6 *Kan al Akhbar* by Idris bin Ali (d. A.H. 714=A.D. 1314)
- 7 *Tarikh al Khulafa* by As-Suyuti (d. A.H. 911=A.D. 1505)
- 8 *Tarikh Bagdad* by Khatib al-Baghdadi (d. A.H. 463=A.D. 1071)
- 9 *Al Iklil* by Al-Hamdanī (d. A.H. 334=A.D. 945)
- 10 History of Mecca by Al-Azraqi (who died about A.H. 244=A.D. 858)
- 11 History of Sana by Abu'l Abbas Ahmad bin Abdallah ar-Razi (who flourished in the fifth century of the Hijrah see Br Mus Suppl No 583)
- 12 *Al Mufid fi Akhbar Zabid* by Umarah bin Ali al-Yamani (d. A.H. 569=A.D. 1174 see Hajj Khal vol vi p. 43)
- 13 •Rauh ar-Ruh by Isa bin Lutfallah al-Yamani (d. A.H. 1048=A.D. 1638)
- 14 *Al Anfas al Yamaniyah* by the same author See Tabaq al-Halwa fol 4^a
- 15 *Al Laali al Mudiyah* by Ahmad ash-Sharifi (No. 1061 above)
- 16 *Tarikh ar-Ruhaiif* history of the Zaidi Imams by Muhammad bin Ali bin Yusuf bin Ali ar-Ruhaiif (who flourished in the middle of the 10th century of the Hijrah)
- 17 *Al Haðiqat al Wardiyah* by Humaid ash-Shahid (d. A.H. 652=A.D. 1254 see the present work fol. 63)

- 18 *Tuhfat az-Zaman fi Sâdât Ahl al-Yaman*, by Husain bin 'Abdarrahmân al-Ahdal (*d* A H 885=A D 1480)
- 19 *Tâ'îkh Abî Makhramah*
- 20 *Tâ'îkh Âl al-Mufaddal*
- 21 *Tâ'îkh Muslim al-Lahâjî*, by Muslim bin Muhammad bin Ja'far al-Lahâjî (who lived about A H 544=A D 1150, see Berlin, No 9664)
- 22 *Tâ'îkh Ibn Wâdîh*
- 23 *Tâ'rikh as-Sakhâwî*, by Shamsaddîn Muhammad bin 'Abdarrahman as-Sakhâwî (*d* A H 902=A D 1497)
- 24 *Tâ'rikh at-Tabârî*, by Ibn Jaîr at-Tabârî (*d* A H 310=A D 923)
- 25 *Tâ'îkh 'Abdalhamîd*, by 'Izzaddîn 'Abdalhamîd Ibn Abîl-Hadîd al-Anbârî (*d* A H 656=A D 1258, see Nasamat as-Sahar, vol ii, fol 36^a)
- 26 *Al-Baq al-Yamâni*, by An-Nahrawâlî (*d* A H 990=A D 1582)
- 27 *Al-I'lâm bî'a'lâm Baladallâh al-Hanâm*, by the same (No 1088 above)
- 28 *'Iqd âl-La'âl*, by 'Abdallâh bin Salâh bin Dâ'ir (No 1098 above)
- 29 *Shâikh Nahâj al-Balâgah*, by Ibn Abî'l-Hadîd (*d* A H 656=A D 1258)
- 30 *Sîrat al-Hâdi*, by Muhammad al-'Abbâsî (who flourished in the middle of the 4th century of the Hijrah)
- 31 *Sîrat al-Mansûr-billâh*
- 32 *Sîrat al-Imâm al-Mahdî Ahmad*
- 33 *Sîrat al-Imâm Salâhaddîn*
- 34 *Sîrat al-Imâm 'Alî bin Salâhaddîn*
- 35 *An-Nafhat al-'Anbariyah*, by Majdaddîn al-Fîrûzâbâdî (*d* A H 817=A D 1414) See Hâj Khal, vol vi, p 369
- 36 *Sîrat al-Imâm Sharafaddîn*
- 37 *Murâj ad-Dahab*, by Al-Mas'ûdî (No 962 above)
- 38 *Tajârib al-Umam*, by Ibn Miskawaih (*d* A H 421=A D 1030).
- 39 *Khulâsat al-Wâjâh*, by As-Samhûdî (No 1092 above)
- 40 *Kitâb al-Mâ'rif*, by Ibn Qutaibah (No 960 above)
- 41 *Sulkardân as-Suliân*, by Ibn Abî Hajalah at-Tâlimsânî (*d* A H 776=A D 1375)
- 42 *Huznâl-Muhâdârah*, by As Suyûtî (No 1071 above)
- 43 *As-Sulûk li-mâ'rifat Duwal al-Mulûk*, by Ahmad bin Ali al-Maqrîzî (*d* A H 845=A D 1442)

Besides these sources the author also derived material from the records of the original correspondence between Imam Al Mutahhar bin Sharafaddin and the Prime Minister of the Ottoman Sultan

The work deals chiefly with the historical events of Yemen but there are also entries relating to Mecca Medina Damascus Bagdad Egypt Constantinople and other Muslim countries Eclipses of sun and moon conjunction of planets and similar phenomena are carefully chronicled There are also many obituary notices relating mostly to eminent and learned men of Yemen The last event related is the expulsion of the Turks from the port of Mukha in A H 1045=A D 1636 by Imam Al Mu ayyad billah Muhammad bin al Qasim (A H 1029-1054=A D 1620-1644)

Another copy of the work is noticed in Berlin No 9745 under the title كتاب اباء الرؤس في اخبار اليمن

The MS was transcribed as stated at the end for a certain Qadi Wajihaddin Abdarrahman bin Yahya al Anisi

Written in Arabian Nasl^h within black and red ruled borders

Dated Thursday the 16th Rajab A H 1199=A D 1785

Scribe معلم بن عد الله بن الحجاج على بن عبد الله

No 1100

fol 72 lines 31-39 size $12\frac{1}{4} \times 8\frac{1}{4}$ $9\frac{1}{4} \times 6$

طبع الحلوي وصحاف المم والسلوكي

TABAQ AL-HALWÂ WA SIHÂF AL-MANN WA'S-SALWÂ

A general chronicle with especial reference to Yemen from A H 1046=A D 1636 to the month of Muharram A H 1090=A D 1679

Author As Sayyid Fahhraddin Abdallah bin Ali bin Muhammad bin Abdal al known as Ibn al Wazir as Sanani

ابن الدن عبد الله بن علي بن محمد بن عبد الله المعروف بابن الوزير الصناعي He belonged to the noble family of the Banu I Wazir and flourished in the beginning of the 12th century of the Hijrah In the Nasamat as Sahar vol ii fol 26 he is described as the most accomplished poet of Sanⁱ and the author of several works He wrote besides the present work and those mentioned in Brock vol ii p 399 a biography of his Shaikh Jamaladdin Abu l Husain al Hasan bin al

Husain as-San'âni (who was born in A H 1044=A D 1635 and was alive up to Muharram, A H 1114=A D 1703, see Nasamat as-Sahâ, vol 1, fol 145^a), entitled *نشر العبر مي علامه العصر الاخير*.

Beginning

الحمد لله الذي وعد الدين آمنوا و عملوا الصالحات لمستخلعهم في
دله و بعد ما يقول العقير إلى مولاه العرير العدیر عدد الله
بن على بن محمد بن عبد الأل ابن الورير حمله الله سلطانی العافية
و النعماني الحج *

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pâshâ, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen

The chronicle deals chiefly with the events of Yemen under three successive Imâms, viz., Al-Mu'ayyad billâh Muhammad (A H 1029-1054=A D 1620-1644), Al-Mutawakkil 'alallâh Ismâ'il (A H 1054-1087=A D 1644-1676), and Al-Mahdi Ahmad bin al-Hasan (A H 1087-1093=A D 1676-1682). There are also entries relating to Hijâz, Syria, Mesopotamia, Egypt, Turkey and even Morocco. There are many obituary notices, relating mostly to scholars and eminent men of Yemen

The work is divided into two *Juz*, the first of which ends on fol 46^b with A H 1080=A D 1670. The second begins with A H 1081=A D 1671 and ends with Muhaîram, A H 1090=A D 1679. The last event related is the death of Sâlih bin Muhammad al-'Ansî at San'â in the middle of Muhaîram, A H 1090=A D 1679. In a copy noticed in Br Mus Suppl., No. 592, the historical events are brought down to the month of Shawwâl of the same year

For other copies see Landberg-Brill, No. 246, and Âsafiyah, p. 200

The MS was transcribed, as stated at the end, for Qâdi Wâjî-haddîn 'Abdarrahmân bin Yahyâ al-Ânisî

Written in Arabian *Naskh*, within double red-ruled borders. Fols. 23^a and 24^a contain short lacunae

Dated A H 1199=A D 1785

Scribe مقلل بن عبد الله بن الحار علي بن عبد الله

The title-page contains a short notice of a chronicle of Yemen, from the year of the Prophet's birth down to A H 1090=A D 1679, by Yahyâ bin al-Husain bin al-Mu'ayyad-billâh (*d* A H 1090=A D 1679), entitled *Gâyat al-Amâni fi Akhbâr Quitr al-yamâni*

HISTORY OF ARAB TRIBES

No 1121

fol 163 lines 27 size 10×7 $7 \times 4\frac{3}{4}$

مساواة المس

JAMHARAT AN-NASAB

A rare copy of a work on the genealogy of Arab tribes complete in two parts

Author Abu Muhammad Ali bin Ahmad bin Hazm bin Galib al Umawi al Farisi al Andalusi generally known as Ibn Hazm az Zahiri ابراهيم محمد على بن احمد بن مسعود بن حزم بن عالي الاصموي الفارسي السعدي زاد حزم الظاهري He was born in the eastern quarter of Cordova according to Ibn Khallikan (De Slane's translation) vol ii p 267 on Wednesday morning the 30th Ramadan A H 384=A D 994 but Yaqut in the Mujam al U�aba vol v p 86 records his date of birth on the authority of Al Jaiyanī's Kitib al Hukama as A H 383=A D 993 He was first a follower of the Shafi'ite sect but subsequently abandoned it for that of the Zahiriyah (founded by Da ud az Zahir who died in A H 270=A D 883 see Mir at al Janan fol 170) He held an exalted post in the court of Al Mu tadd billah Hisham III (A H 418-422=A D 1027-1031) but he subsequently resigned the post and devoted himself entirely to learning and study Al Yaqut in the Mir at al Janan fol 260^b describes him as the most eminent scholar of his age deeply versed in tradition law theology and philology a man of noble character and some piety a brilliant poet and the author of numerous valuable works The number of his compositions reached according to the Tadkirat al Huffaz vol iii p 342 about four hundred volumes consisting altogether of eighty thousand folios He was so ardent in his attacks on the learned men who had preceded him that hardly a single one escaped the virulence of his language By this conduct he became an object of hostility to his contemporaries and consequently the sovereigns of the different provinces of Spain expelled him from their states He died on Sunday the 27th Sha ban A H 456 =A D 1064 For further particulars of his life and works see Yaqut vol v p 86 Ibn Khallikan (De Slane's translation) vol ii p 267 Mir at al Janan fol 260^b Tadkirat al Huffaz vol iii p 341 Dustur al Islam fol 39^b and Brock vol i p 400

Beginning —

قال ابو محمد علي بن احمد بن سعید بن حرم بن عاله ، الفارسي
الاحدى وسبعينه - الحمد لله مددد، كل القرون الاول و مدخل الدول
حال الخلق ناعمه ، محمد صلى الله عليه وسلم ندين الحق اما بعد وان
الله عز وجل قال انا حل لكم من ذكر و ادب و حملكم شعورا و وسائل
لتتعرفوا ان اكرمكم عدد الله اتقاكم الحج *

The scope of the work is thus defined by the author in the preface

هال على فحتمعا فى كتابها هدا تواسخ ارحام مسائل العرف و تفروع
بعضها من دعى و ذكرها من اعدان كل ممثله معدارا يكون من وده ، علمه
حارحا من الجهل بالادساف و مسوها على حمهرتسا و بالله تعالى التوفيق و دلائلا
ولد عدوان لادعيم الصريح من ولد اسماعيل الدنسج من ابراهيم الخليل رسول
الله صلى الله عليه وسلم و لان محمدنا رسول الله سيد ولد آدم عليه السلام
من عدوان و ابتدأها من ولد عدوان بورييس لموضعة عليه السلام صدتهم
و ابتدأها من بورييس بالاشرف والافرط مدة عليه السلام نم الاشرف والافرط
عن فرييس و ابتدأها من ولد فحطان بالادصار رضى الله عنهم لادهم اولى
الدعاس بذلك لتعديم الله تعالى اياهم في الفصل ولما اظهر الله عروحل
بابديهم من الدين و اوحى لهم بذلك حما على كل مسلم نم الاشرف
والافرط من الادصار *

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Sagr, the Israelites, and the Kings of ancient Persia

Colophon

وَدَانِجِدُهَا وَالْحَمْدُ لِلّٰهِ الَّذِي مَا أَعْنَى اللّٰهُ تَعَالٰى عَلَيْهِ مِنْ هَمْجُرَةِ
النَّسْءِ ، الَّتِي يَعْتَدُونَ الْمَالَ إِلَيْهِ مَعْرِفَتُهَا *

For another copy of the work see Râmpûr, p 633 See also
Hâj Khal , vol 11, p 629

Mr S Khudâ Bakhsh, in his "Contribution to the History of

Islamic Civilization has published Extracts from Ibn Hizm's *Jamharatu n Nasab* pp 1-xxxv

Written in rather cursive but distinct and scholarly like *Naskh* with the headings in bold characters Fol 7 contains two short Icunae marked in the margin by the word كذا

Not dated probably 16th century

The title page and four fly leaves at the beginning contain notes by several former owners of the MS Among the writers the following are worth noticing —

I Abdalmalik bin Abdassalim bin Abdalhafiz Ibn Da sain al Umawi who gives a long genealogical table of his descent on the fourth fly leaf belonged to the Banu Da sun family of Yemen Ash Shilli in the Iqdal Jawahir wa d Durar fol 22^b describes him as the wonder of his age a man well skilled in several branches of learning and the author of a large number of works He died at Mukha on the 20th Rabi I A.H. 1006=A.D. 1597 See *Ikhulasat al Asgar* vol iii p 88 Iqdal Jawahir fol 22^b and *Tajat Tabaqat* vol xi fol 14

II Ibrahim bin Muhammad bin al Husain who belonged to the Banu Sa daddin family of Syria was born at Damascus and died there in A.H. 1008=A.D. 1599 See *Ikhulasat al Asgar* vol i p 33 and *Tajat Tabaqat* vol xi fol 17^b

The title page also contains the following note dated A.H. 1089 =A.D. 1678 by one Hasan bin Jabir al Gaffari —

الحمد لله رب العالمين من مخلص الله له الحمد على سعدة ابن
سعد ربه الفضل الله حسن بن حابر العفارى ومن الله تعالى ما يسره
يتأرجح سير حمادى الاولى سعد دفع و سعادين
الصحيح
والله *

The third fly leaf contains a note relating to the settlement of a financial dispute between Abdallah bin Ibrahim and Khwajah Ali dated Tuesday the 2nd Sha ban A.H. 998=A.D. 1590

The fourth fly leaf contains a short biographical notice and genealogical table of Muhammad bin Ali bin Muhammad called Sahib Mirbat (d. A.H. 653=A.D. 1255 see *Al Mashra ar Rawi* vol 1 part ii fol 346^b)

No. 1102.

foll 80, lines 16, size $12\frac{1}{4} \times 8\frac{1}{4}$, $9\frac{3}{4} \times 5$

The Same

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banū Mâlik bin Kinânah. It corresponds with foll 1-71 of the preceding copy

Written in fair Naskh, but not free from clerical errors. Not dated, apparently a modern copy

No 1103.

foll 249, lines 21, size 9×6 , 8×5

سیرۃ عنزہ بن شداد

SIRAT 'ANT'ARAH BIN SHADDÂD.

The life and adventures of 'Antarah bin Shaddâd, the well-known poet and hero of the tribe of 'Abs, who died in A.D. 615, complete in eight separate volumes

The author's name is not known

Vol I

Beginning

الحمد لله الکریم المدآن الملاحم سالیحون و الملاع و الاحسان الموصو
+ بالكمال ، العدراة ، السلطان الع

The work has two recensions. The original one, which is in thirty-two volumes, was twice printed in Cairo, viz., A.H. 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes, Bairut, 1871. The first four parts of the latter version were translated into English by T. Hamilton, London, 1820. See Brock, vol II, p. 62, and Tktifâ' al-Qunû', p. 289

For other copies see Berlin, Nos 9123-35, Br Mus., pp. 319-324, 663-665, 697; Paris, No. 3688; Munchen, No. 620; Wien, No. 783; Bûhâr, Nos. 37-47, and Leyden, No. 2562

Written in cursive Naskh, within double red-ruled borders. Dated the 15th Ramadân, A.H. 1269=A.D. 1851

Scribe احمد بن ابراهيم

No 1104

foli 309 lines and size same as above

The Same

Vol II

The second volume of the same work

Beginning —

وَصَلَى اللَّهُ عَلَى سَدِيقِ مُحَمَّدٍ وَعَلَى الْهُوَّ وَصَاحِبِهِ وَسَلَّمَ فَالرَّاوِي
أَهْدَا الْكَلَامَ الْعَجِيبَ وَالْأَمْرَ الْمُطْرَفَ الْعَرِيفَ بَعْدَ الصَّلَاةِ عَلَى النَّبِيِّ
الْعَجِيبَ بِمَا هُمْ كَذَلِكَ وَإِذَا نَوَّلَا الْمَرْوِدَ بِذَكْرِ الْحَجَّ *

Written in the same hand

No 1105

foli 209 lines and size same as above

The Same

Vol III

The third volume of the same work

Beginning —

فَالَّذِي قَدْ عَلِمَ سَرِيرَ سَرِيرِ مَعْهُمْ فَإِنَّ اللَّهَ صَدِيقُ الْحَجَّ *

Written in the same hand

No 1106

foli 288 lines and size same as above

The Same

Vol IV

The fourth volume of the same work

Beginning —

وَصَلَى اللَّهُ عَلَى هَسَامَ الرَّاوِيِّ أَهْدَا الْكَلَامَ فَعَدَدَ
دَلَكَهُ سَارَ الْرَّبِيعَ طَالِبَ رِعَايَةَ الْحَجَّ *

Written in the same hand

Dated the 26th Du'l-Hijjah, A.H. 1269=A.D. 1851

No. 1107.

foli 270, lines and size same as above

The Same

Vol. V

The fifth volume of the same work

Beginning

وَعَلَى اللَّهِ عَلَى سِيدِنَا فَالرَّاوِي فَعَدَدُهَا

وَلِيَ مُوْتَمِي دَاهِرٌ تَبَعِي وَدَالِلُ الْمُرِبُّ وَمَنْ مَدَ احْتَمَعَ مِنْ كُلِّ دُرُو

سَدَدَ أَصْبَرَ *

Written in the same hand

No. 1108.

foli 280, lines and size same as above

The Same

Vol. VI.

The sixth volume of the same work

Beginning

وَعَلَى اللَّهِ عَلَى سِيدِنَا فَالرَّاوِي وَإِذَا بَعْدَهُ

طَلَعَ بَيْنَ يَدِيهِمْ مِنْ يَاقِنَةِ الْعَرَاقِ فَعَالَ عَنْتَرُ لَعْرَوَةَ اَرْسَلَ وَاحْدَانِهِ

رَحَالَاتِهِ، يَأْتِيَنَا بِخَبْرِ هَذِهِ الْعَدْرَةِ الْجَعْلِ *

Written in the same hand

No 1109

foli 287 lines and size same as above

The Same

Vol VII

The seventh volume of the same work

Beginning —

قال الرواى وعى انادى من بريجدى مده من وجهه الاسود كان
ذلك احس الى من ذلك العدد الاسود الخ *

Written in the same hand

No 1110

foli 223 lines and size same as above

The Same

Vol VIII

The eighth volume of the same work

Beginning —

قال الرواى بم فقر الى نس المهم واسهرين الفرعون ونادى
بالعنص سدين الخ *

The colophon runs thus —

قال الرواى واعذر رأيت فى سير الاولين واحذار المتعدمين علم احد
فى السر احس من سرة عذر ولا اعذف منها لادها حوب ~ ح القلوب
ولم يسمع منها احد فى الترم ولا فى العجم هدا ما انتهى
الدعا من سرة عذر من شداد *

Written in the same hand

No. IIII.

foll 106, lines 25, size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×4

(A MS containing two separate works, bound together)

foll 2^b-77^b

I

احاديد هوارن و عطوان

AHÂDÎS HAWÂZIN WA GA'TAFÂN.

A work containing the story relating to the war between the tribes Hawâzin and Gatafân and their clans, 'Abs and Dubyâن

The author's name is not known. The principal authority quoted is Abû 'Abdallâh Muhammad bin Ishâq (*d* A H 151 = A D 768)

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the *Kitâb al-Iklîl*

سُمِّ اللَّهُ الْمَحْمُونُ الرَّحْمَنُ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ
وَسَامُ وَبَعْدُ وَمَا كَتَبَ الْأَكْلِيلُ التَّحَامِعُ لِأَحْمَارٍ كَثِيرٍ مِنَ الْعَرَبِ وَوَاعِيَهَا
وَاسْتَعْارَهَا كَرْهَهُرَانٌ حَدِيمَةٌ وَالْعَمَانُ دُنْ الْمَدْنَرِ وَعَنْتَرَةُ دُنْ شَدَادِ وَعَدْرَهُمْ
مِنْ مُسْلَاهَتِ الْعَرَبِ الْجَعْلِ *

The *Kitâb al-Iklîl* is a great work on the history of Yemen, by Abû Muhammad Hasan Ibn al-Hâ'ik al-Hamdâni (*d* A H 334 = A D 945). According to Hâj Khal, vol 1, p 392, the entire work is contained in ten volumes. D H Muller has described the contents of the whole work in his Sudarabische Studien, Sitzungsberichte der K Akademie, Band LXXXVI, Wien, 1877, pp 112-114. The eighth and the tenth volumes of *Al-Iklîl* are noticed in Br Mus Suppl Nos 580-582. See also Berlin, Nos 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol 77^b)

تم احاديد هوارن و عطوان و الدرع و الرهان و عبس و دبيان

باتم رواية و اكملي حكاية سعيد الله و عوره *

The story begins with an account of the children of Zuhair bin Judaimah, and the marriage of his daughter, Al-Jumânah, with Nu'mân bin al-Mundîr, the last Lakhmî chief of Hirah Shâs, one of the sons of Zuhair, conveys his sister, Al-Jumânah, to Nu'mân at

Hirah When Shas returns home a man named Ša'labah bin Araj al Ganawi kills him in the way This becomes a signal for a prolonged war between the tribes Gatafan and Hawazin to which Shas and his murderer belonged respectively

The main headings contained in the work are as follows —

Fol 4 ^b	مساورة رهبر بن حد مه لا ولادة و بروبيغا لعمان
Fol 11	حضر مقتل ساس بن رهبر بن حد
Fol 28 ^a	حضر مقتل حالد بن حضر
Fol 34	حضر مقتل الحارب بن طالم
Fol 35 ^b	حضر مقتل الحديج بن النكاك
Fol 59 ^b	حد ب الاوس والحردج وما كان من سعدهم في الصلح بن عبس و دسان
Fol 60 ^a	حضر مقتل مالك بن بدر القرادي
Fol 61 ^a	حدث يوم العقبة وما كان فيه من القتل
Fol 63 ^a	احصار عدراة بن عمرو بن سداد العبسى مع بدئ فراره

No other copy of the work is known

Written in Arabian Naskh with the headings in a large and thick character

Dated Saturday the 26th Shawwal ٢٢ 1031=A.D. 1622

fol 78 -106^b

II

حدائق الحرماء امه العمان

HADIS AL-HURAQAH IBNAT AN-NU'MĀN

A work containing the story relating to the war between the tribe Banu Shaiban and the Persian King Nushirawan for the princess Al Huraqah the daughter of Nu'man bin al Mundir the last Lakhami chief of Hirah

The author's name is not known His principal authority is Bishr bin Marwan al Asadi

Beginning —

حدينا سر بن مieran الاسدي قال حدينا دوبس بن يابع التميمي

قال كان العمان بن المهد بن ماد السماد ملكاً من ملوك لخم اليم

The narrative begins with an account of the princess Al Huraqah whose father was asked by the King Nushirawan to give her to him in marriage On being refused Nushirawan proclaims a war against him and invades his land After the decay of her

father's power, the princess escapes and seeks the protection of Banū Shaibān, who defend her heroically and fight a series of battles with the Persian army

The colophon reads thus

"تم ، حديه ، الحروف اربعه الدعمان و مئا حری فی الحروف بین
کسری و دلی شیعیان من احبابها سیدنا محمد الله و مدد و فصله و کرمته دهار الجمعة
لاربع و عشرين لیله حلی ، من شعر دی العدة الحرام احد شعور سده
احد و تلذین دعد الاوه ، من هجرة رسول الله صلی الله علیه وسلم *

The work has been printed in Bombay, A.H 1305, under the title

كتاب حروف دلی شیعیان مع کسری ابویندروان فی شان الحروف اربعه

الدعمان بن المدردن ماء السماء *

Written in the same hand as the above

Dated Friday, the 24th Du'l-Qa'dah, A.H 1031=A.D 1622

Fols 1^a-2^a contain a poem by a certain Ibrâhîm bin Mas'ûd, addressed to his son, Abû Bakr, advising him to pay attention to learning

Beginning —

تع وَسْوَادَكَ ، الْيَمَّاْمَةَ
وَتَلَحَّ ، جَمِيعُ السَّاعَاتِ يَحْتَنَا

The poem consists altogether of 112 verses, as stated in the following lines at the end —

وَوَدَ ارْدَوْتَمْ اسْتَاحَسَ ادا

وَكَاهَ ، قَدْلَ دَهْ مائَهْ وَسْتَا

A copy of the poem is noticed in Berlin, No 5229/7

APPENDIX TO HISTORY,

No III2

foli 32 lines 15 size $8 \times 4\frac{1}{2}$ $6\frac{1}{4} \times 3$

كتاب الصدفة عن وصف الزلزال

KASHF AS-SALSALAH 'AN WASF AZ-ZALZALAH

A short treatise containing a chronological account of some important earthquakes from the earliest times down to the author's age

Author Jalaladdin Abu'l Fadl Abdarrahman bin Abi Bakr
 as Suyuti حلال الدين أبو الفضل عبد الرحمن بن أبي بكر السعوطي
 911=AD 1505 see Lib Cat vol v part i No 123)

Beginning --

الحمد لله والشكرا له والصلوة والسلام على خير دني اسلام هدة
 موادر مصادف سعادتها في الامانة عن وصف الزلزال الحج

For the contents of the work see Berlin No 1433 For other copies see Goth No 669 Paris No 4658 and Asafiyah p 206 See also Haj Khal vol v p 208 and Brock vol ii p 147

Written in fair Naskh within coloured ruled borders The headings are in red

Not dated probably 18th century

No III3

foli 61 lines 15 size $9 \times 4\frac{1}{2}$ $6\frac{1}{4} \times 3$

الوسائل إلى معروض الأول

AL-WASÂ'IL ILÂ MA'RIFAT AL-AWÂ'IL

A collection of historical notices relating to the *Awâ'il* i.e. to the origin of things and to the persons who originated certain customs practices or arts

By the author of the preceding work

Beginning

الحمد لله الاول ولعس له آخر واسعد ان لا اله الا الله وحده لا
 شريك له و بعد وجدنا كتاب لطه ، حامع للروايات لخص
 هذه كتاب الراذن العسكري وردت على اصحابه ، و دعوه تورثنا سهل الحج *

The author tells us here that the work is really an abridgment of the *Kutâb al-Awâ'il* of Abû Hilâl Hasan bin ‘Abdallâh al-‘Askarî (d. A.H. 395=A.D. 1005), to which he himself added considerable new material.

For the contents of the work see Berlin, No. 9369. For other copies see Munchen, No. 467, Goth., No. 1551, Leyden, Nos. 851 2409, and Bûhâr, No. 456. See also Hâj Khal, vol. vi, p. 435, and Brock, vol. ii, p. 158.

Written in fair *Naskh*, within coloured ruled borders. The headings are in red. Short lacunae are found on fol. 39^a, 44^b, 48^b, 57^a and 61^a.

Not dated, probably 18th century

No. III4.

fol. 52, lines 15, size $8\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

مساورة الراوی و مسامرة الراوی

MUHÂDARAT AL-AWÂ'IL WA MUSÂMARAT AL-AWÂKHIR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged édition of the preceding work.

Author ‘Alâ’addîn ‘Alî Dâdah bin Mustafâ al-Bûsnawî, commonly called *Shaikh at-Turbah* علّاء الدين علي داده بن مصطفى البوسنوي المعروف سنج التربة He was born at Mustâr, in the province of Bosnia. After being educated, he attached himself to the company of *Shaikh* Muâhhaddîn bin Nûraddîn al-Khalwatî, who died at the time of the conquest of the fort Sigatwâr by Sultân Sulaimân I (A.H. 926-974=A.D. 1520-1566), and was buried close to that fort. Our author, having devoted himself to the service of the shrine of that *Shaikh*, received the title of *Shaikh at-Turbah*. Subsequently,

he attained much fame as a great saint He died in the fort Sulmīq
 A H 1007=A D 1598 See Khulasat al Asar vol iii p 200 Brock
 vol ii p 427 and Iktifā' al Qunu p 377

Beginning —

نَسْمَ الْأُولُ وَالآخِرُ وَالنَّاطِنُ وَالظَّاهِرُ
 امَا بَعْدُ

لَمَّا أَطْلَعَ عَلَى كِتَابِهِ فِي مَعْرِفَةِ الْأُوَالِ لِلَّامِ الْحَمَرِ الْبَهَامِ
 الْعَالَمِ الْمَعْنَى الْعَبَامِ اسْنَادِ الْمَأْخَرِينِ حَامِ الْمَهْبُودِينِ حَلَالِ الْمَلَهِ وَالْدَّسِ
 عَدَدِ الرَّحْمَنِ السَّبُوطِيِّ نَعْمَدَهُ اللَّهُ تَعَالَى تَرْحِمَهُ لَهُمْ وَنَعْدُدُ اسْنَادَهُ
 الْأَحَدَ وَالرَّوَادَ وَالنَّكَارَ وَاسْمَاءِ الْكِتَابِ الْمَعْنَوِيَّةِ عَدَّهَا بَنَاءً عَلَى الْأَصْلِ
 وَسَعْدَلَ لِلصِّطْ وَالْقَعْلِ وَرَدَتْ فِي كِتَابِي هَذَا مِنَ الْأَحَدَارِ وَالْأَبَانِ مِنْ
 مَعْلَمَاتِ الْأُوَالِ وَالآخِرِ مِنْهُ مِنْ أَرْبَدِ وَاصْعَفِ الْجَعْ

The work is divided into two *Qism* the first being subdivided into 37 and the second into 4 *Fasl*. The present incomplete copy consists of only the first twelve *Fasl* of the first *Qism*.

For other copies see Wien No 822 Leyden No 852 Berlin No 9371 Paris No 2079 Alger No 1566 Cairo vol v p 131 Nur Uṣmaniyah Nos 4132-7 and Kopi No 1381 See also Haj Khal vol v p 416

The work has been twice printed viz Bulaq A H 1300 and Cairo A H 1311

Written in cursive *Naskh*

Not dated probably 19th century

TRAVEL

No. 1115.

fol. 26, lines 23, size 8×6, 6×4

رحلة الحبشي

RIHLAT' AL-HABASHAH.

An account of the author's journey from Shahârah (a town in Yemen) to Abyssinia

The author's name is not mentioned in the text, but in the Nasamat as-Sahar vol 1, fol 163^b, he is said to be Qâdî Sharafaddîn واصي شرف الدين بن سان بن شهاب الدين الشامي He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of San'â, and highly influential in the court of Imâm Al-Mutawakkil-'alallâh Ismâ'il (A H 1054-1087=A D 1644-1676), who deputed him as his envoy to the court of Fâsiddâs, the King of Abyssinia Our author left the fort of Shahârah, as he states on fol 5^a, on the 1st of Jumâdâ II, A H 1057=A D 1647 He journeyed *via* Bilul, and entered the capital of Abyssinia on Friday, the last day of Safar, A H 1058=A D 1648 He stayed there about nine months set out on his return journey *via* Massawa towards the end of Du'l-Qa'dah, A H 1058=A D 1648, and reached Yemen on the 4th of Rabî' I, A H 1059=A D 1649 He died at Kawkabân, where he held the post of Qâdî, on the 12th Dul'-Hijjah, A H 1071=A D 1660 See Tabaq al-Halwâ, fol 22^a, Nasamat as-Sahar, vol 1, fol 163^b, Khulâsat al-Asar, vol 11, p 16, and Brock, vol 11, p 402

Beginning

الحمد لله على ما أتانا من الامان والتفوى
 و بعد واده سالمى من وحده الى اهل الاسعاف و امرىء من لا تسعلى
 مخالفته على طريقة المطاعة والادصاف ان اصه له ما يدعى مذاكرته
 من سفري الى الديار الحبسية واتصالها بملك الفروع الضربيه والممله
 المسنهنه عن امرء مولانا امير المؤمنين المتوكل على الله
 رب العالمين اسماعيل بن امير المؤمنين المدصور بالله الحمد

The work as stated here was written at the instance of the aforesaid Imam al Mutawakkil alallah

Contents —

- The author's departure from Shaharah fol 4^a
- His arrival at Mukha fol 4^b
- Account of the port of Bilul and the tribes that lived in its neighbourhood fol 5^a
- The author's recitation of *Khuibah* in the name of Imam Al Mutawakkil alallah at Bilul his departure from Bilul and journey through the tribal land fol 5^b
- Account of the tribe Qalib fol 6^a
- Description of a river in the land of the tribe Galash fol 11^b
- Description of a Muslim town situated close to the capital of the King of Abyssinia fol 12
- The author's arrival in the capital of the King of Abyssinia fol 12^b
- Description of royal palaces the attire of the King and his courtiers etc fol 13
- The politeness and hospitality of the King of Abyssinia fol 13^b
- The author's private interview with the King of Abyssinia fol 14^a
- The arrival of a Turkish envoy in the capital of Abyssinia presumably to spy on the author fol 14^b
- The author's request for the permission of the King of Abyssinia to return home via Massawa fol 15^a
- The first accident of fire in the author's camp in the capital of Abyssinia fol 16
- The period of the rainy season in Abyssinia and peculiar products of nature and art fol 16^b
- Account of *Abuna* (Archbishop) who was then interned by the King of Abyssinia fol 17
- Another accident of fire in the author's camp fol 17^b
- Some dreams of the author foreboding his departure from Abyssinia fol 19^b
- The author's departure from the capital of Abyssinia for his return journey fol 22^b
- Outrageous attitude of some Christian tribes on the way to Massawa fol 23^b
- The help of the Turkish army and the author's safe arrival at Massawa fol 24^b
- The author's sailing from the port of Massawa and his arrival at Loheia fol 25^b

The work ends thus

وَهُنَّا يَتَهَى مَا أَرَدْنَا وَيَنْعَصِي مَا أَوْرَدْنَا وَالْحَمْدُ لِلَّهِ الَّذِي بَعَثَنَا
تَمَ الصَّالِحَاتُ وَنَفَّضَهُ تَدْرِكُ ، الْأَرَادَاتُ هُوَ نَصْلَى عَلَى نَدِيَةٍ وَعَلَى آلِهِ افْصَلَ
الْأَسْلَوَاتُ وَنَسْلِمَ عَلَيْهِمْ أَجْمَعِينَ مِنْ يَوْمَنَا هَذَا إِلَى يَوْمِ الدِّينِ *

Written in fair Naskh, with the headings in the margins

Dated Sunday, the 7th Jumâdâ II, A H 1095=A D 1684

Scribe اَبْدَى بْنُ عَنْدَ اللَّهِ بْنِ اَحْمَدَ بْنِ عَنْدَ اللَّهِ بْنِ مُحَمَّدَ بْنِ
عَنْدَ اللَّهِ بْنِ عَلِيٍّ بْنِ اَبْرَاهِيمَ *

The title-page contains a poem, in praise of the work, by Ismâ'îl
bin Ibrâhîm bin Yahyâ al-Jahhâfi (d A H 1097=A D 1686, see
Khulâsat al-Asar, vol 1, p 404) The poem begins thus

اسْم سَرْح طَرْوَكَ فِي دَى الْجَمَانَ
وَرَدَ كَوِيرَ الطَّرْوَ ، عَدَفَ الْمَعَادِي

Four fly-leaves, at the end, contain miscellaneous notes and
extracts from various other sources

A seal bearing the inscription دِينِ شَدَّ مَطْعَرِ حَسَنِ، dated
A H 1277=A D 1860, is found at the end

